ETHICS AND ETIQUETTE
OF THE
Pulpit, Pew, Parish, Press and Platform

HENDERSON

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THE

ETHICS AND ETIQUETTE

OF THE

Pulpit, Pew, Parish, Press and Platform.

A MANUAL OF MANNERS

FOR

MINISTERS AND MEMBERS.

BY

HOWARD HENDERSON, D. D., LL. D.

SECOND REVISED EDITION.

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TO

JAMES N. GAMBLE

OF CINCINNATI,

Who has practiced so many amenities toward his pastors, and who has helped them to so much usefulness,

This Book is Dedicated.

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INTRODUCTION.

For years I have been impressed that a Manual of Manners for ministers and members would be serviceable to both. Books on pastoral theology ignore, as beneath their dignity, the social peccadilloes and pulpit mannerisms of preachers. They go uncorrected and many find out, late in life, how they have been handicapped by faults. Friends, from fear of giving offense, have failed to admonish, and because of compensatory gifts, they have been tolerated and carried who might, divested of these clogs, have forged to the front. Others *have achieved mediocre success* who could, with foibles overcome, have mounted to the top, and have halted on lower levels. Many conscious of talent and studious, have felt unappreciated, the result of some trifling fault, and suffered positive discomfort.

A preacher must be a gentleman. In the degree he falls below that does he stop short of meeting popular demand and is unsuccessful. Society will not tolerate, in a minister, cant, slang, pet phrases, and vulgar habits. He must be a man of "clean hands," literally, as well as of "a pure heart." Unspotted linen and a clean heart complement each other. Speech must be "seasoned with salt."

Egotism has slaughtered thousands, as Sampson the Philistines—with the jawbone of an ass. He who would

"ascend into the hill of the Lord" must "not have lifted up his soul unto vanity, nor sworn deceitfully." Flattery promiscuously employed, has won for many a reputation for demagoguery, rather than for suavity. Adulation of wealth and power, and fear of their domination has stripped hundreds of the toga of manliness. The ambassador of Christ must carry himself with dignity as well as condescension. The minister must be a manly man to command the respect of his fellows. It is dangerous for a preacher to get the name of being a "lady's man"—"a carpet knight." He must be courtly toward women, but silken niceties, scented foppery, silly diletanteism, will shear a Samson of his strength almost as surely as if he dallied in Delilah's lap.

Men like leadership, but there is too much virility in the pews to accept the captaincy of the weak and vacillating. Paul was an apostolic gentleman. Note his answer to Festus and Agrippa, his accommodation to circumstances, occasions and men. He was a combined man, inspiring respect, and everywhere occupying a commanding position, as "God Almighty's gentleman." He was nowhere rude, always respected the amenities, and enjoined their observance on Timothy, to whom he gave rules of etiquette, even to his conduct at the table. He gave directions for the government of Bishops—their personal habits and household duties; and for Deacons as to sobriety, cupidity, the conduct of their wives and behavior in the house of God. A code of Christian manners exemplified, in his life, could be com-

piled from his Epistles. With such an exemplar before him, the author seeks to provide the young, just entering upon the delicate duties of the ministry, with the fruit of observation, experience,—the consensus of the clergy; and to suggest to parishioners how they should bear themselves toward their pastors.

Lawyers have their rules of practice, doctors their codes of ethics, commerce its manuals, and society its conventional etiquette. Why should not ministers have guides to comities, monitors to proprieties, containing the precepts and practices of the best ordered pastorates? In order to be "blameless in official administration," we should know what experience has evolved in the skillful management of Churches, and what practices have crystallized into precedents having the force of statutes. If some ripe in wisdom and advantaged by gentle breeding and association, do not see the need of such a manual, many others have entered or are entering the ministry, who have not enjoyed these privileges, but who desire to know how to conform to the usages of the best society, and will welcome these suggestions.

To save from mortification and add to usefulness, to furnish something that may be taken as a standard of pulpit and pastoral manners and methods, is the design. From multiform sources the material of this manual has been gathered. Representative clergymen of all denominations have been consulted and laymen interviewed. Homiletical periodicals have been currently indexed, and pastoral theology raided. No pride of authorship has been allowed to impair

the simplicity of the suggestions, and no fault has been esteemed too small to notice. What may appear to the critical as "vain repetition" has been retained, because the same fragments of suggestion, like the tid-bits of a kaleidoscope, fall into a variety of relations and patterns turned and reflected from differing angles. I have not sacrificed sententious strength to polished periods. Like a celebrated yacht, given to the wind and wave without the leading of its swan-like hulk, trusting to the trimming of its sails, I slip the little barque from its dock, hopeing that with center-board down for deep water, and lifted for shoal, I may hope to win for our "Pilgrim" a voyage outstripping the shapeliest craft that ever slipped from the stays in the best ship-yards of the seminary Clyde. I surrender the untried vessel to the uncertain sea of public opinion. If no squall strikes it, the designer trusts that friendly breezes may waft it to many welcoming ports, bearing a cargo of worth to those who wait its coming. But should a storm smite to founder it on a hidden rock, or roaring reef, it will not bury its builder:

"For if my bark sink,
'T is to another sea."

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ETHICS AND ETIQUETTE

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PULPIT, PEW, PARISH, PRESS, AND PLATFORM.

CHAPTER I.

GETTING READY FOR THE WORK.

1. Get Religion.
2. Be certain of your call.
3. Determine to be a man of *one* work.
4. Get the best preparation possible.

Variety is the spice of the pulpit. You can not be versatile without a large stock of material. When pastoral and public duties begin to crowd you, the hours for study will be few and far between. If every pigeon-hole of your brain is not crammed with information you will be sounding brass and a tinkling simpleton.

We read in English history of a knight, who, defeated, was compelled to retreat, hotly pursued by the victors. While galloping away at the top of his steed's speed he discovered a broken buckle of the harness which threatened to unsaddle him. He calmly dismounted and mended the gear, and just as

the shout of his pursuers rang exultingly in his ear, the repair was completed, and he sprang into his saddle and slipped from their grasp. Had he continued his scamper, with impaired harness, he would have rolled in the dust an abject captive. His discreet delay enabled him to escape. The young minister who gallops off into the activities of an exacting pastorate without a fit adjustment of all his caparisons, in the hour of his hottest haste will suddenly find himself at the mercy of his pursuers, and captive to all who know his weakness. Prolonged preparation at the start will enable him to career onward, and to be a winner of souls and of honor at the finish. The years spent in preparation will be compensated for by achievements.

5. Get a classical education if within your reach. The Bible was inspired in the dead languages, but it takes a live man to read them. People will have greater respect for your teaching when they know you can study the Scriptures in the tongue with which the Holy Ghost spoke them to "holy men of old." It will give you confidence. Wrestling with "roots" will make you a good stump-puller. The mind is made strong by the conquest of difficulties. A knowledge of the classics will enrich your vocabulary and contribute to your stock of illustrations, and open up "bonanzas" in exegetical and polemical theology.

6. Get a Biblical education if possible. Despise not the seminaries. There were "schools of the prophets." Jesus kept the apostles under his teaching

for three years before he commissioned them to preach. Paul sat at the feet of Gamaliel. Do not be beguiled by the former success of the matriculates of "Brush College." The times have changed. The pews have been lifted nearer to the level of the pulpit Popular education has put in its work since "the fathers fell asleep." Science and philosophy are challenging divine revelation. Scholarship is candidating for the best pulpits. Doctors of Divinity have multiplied. The "course" of to-day is much more extended than the stadium on which the fathers won Olympic wreaths. The giraffes are being "transferred." If you would not become a "gum-log" and sink from sheer sogginess, you must get well-seasoned before you are put afloat.

CHAPTER II.

STARTING OUT.

1. In beginning, "despise not the day of small things." In plowing do not cut more than you can turn. When ready, begin. Take what you can get. Preachers are long-lived. The big ones do not often resign. If you want a large Church, make a little one bigger. The man that slights a small work will not be called to a great one. The way to get out of a

small place is to work out. Grow until people see that your clothes are too small for you, and then your measure will be taken for a suit that will fit.

2. In starting, if you have a chance to select between two or more churches, choose the smallest. Should you fail in the larger, the smaller will not want you; if you succeed in the small one, the greater will. Then, when you go up, you will leave your mistakes behind, and carry to the greater field the fruit of your studies, and the experience you have acquired. The smaller charge will give better opportunity for the study of character, and unless you learn to know *men*, book-knowledge will not help you forward. The gospel is for men. Men will not feed on, or be fed by, "book-worms." In the country you can make a community regard you. In a city, personal identity and interest is largely sunk in the mass. In a rural parish you will have time for study. In an urban one the telephone and door-bell will ring you up every half hour. While you can live on a small salary, remain where you can have seclusion and lay in a stock of learning and sermons that will enable you to *hold* a city pastorate when it is obtained. It is a painful thing to step down, or out, when one has been pedestaled.

3. Do not allow covetousness for a large church to make you unhappy in a small one. The city pastor has but few social joys, and seldom can call an evening his own for home enjoyments. His salary is not, relatively to the cost of living and the calls for charity, any better than that of the country parson.

His perquisites are few. Funerals are frequent, and he must be much under the shadow of grief.

4. It is not "good form" for one to apply, personally, for a Church. Some friend may be properly induced to call attention to you.

5. While you should not object to a committee seeking to hear you preach, it is indelicate to pose before a congregation as before a jury. Few men will do themselves justice when consciously preaching for a position. The minister should, like the Apocalyptic Angel standing in the sun, be made visible by the light that shines around him.

Do not be deceived by the flattery of a few. The pleased speak. The dissatisfied will be silent before your face.

6. Never allow a Church to think you favorable to a call when your mind is settled to reject it. Never allow it to be made through vanity when you are sure to decline it. This would retard a "settlement." If a Church has made tentative overtures, and is dilatory in making a call and you have an opportunity to go to another Church, it will not be wrong for you to accept it.

7. Be sure that you have an unmistakable understanding with a Church as to the amount of your salary, and the installments in which it is to be paid, the parsonage and its furnishing, vacations, etc.

8. If there be a minority unfavorable to your settlement consider the ground of its objection, and whether you think you can remove it, if settled. Absolute unanimity can be seldom commanded.

When settled, give first attention to win over the recalcitrants to your side and support. Do not make the fatal mistake of regarding them as enemies. If you do, you will make them such. "Honey catches more flies than vinegar." Don't expect to escape all friction. A gnat in the ear of an elephant may render him nervous, and make him strike his keeper. Be wiser and keep control of your temper; and be "better than he that taketh a city." By so doing you'll take the city.

"As a cat mousing does not look up though an elephant pass by, so some people are so busy mousing for defects that they let the greatest excellencies pass them unnoticed." Paul had his Alexander the Coppersmith, and John his preëminence-loving Diotrophes. The great Apostle to the Gentiles was compelled to say, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." (2 Cor. xii: 15.) Remember his "thorn in the flesh," and pray for grace to bear that of which you may not be relieved. If you attempt to "run down every innuendo you will reduce life from its high aims to a perpetual flea hunt."

Trials are disciplinary. "Man is born unto trouble as the sparks fly upward." The man who has no enemies is apt to be bankrupt of friends. Suffer, be silent, and be strong. If "wounded in the house of your friends," recollect that Jesus "came unto his own, and his own received him not." Many a crooked stick has been straightened by heat. Forbearance is a mighty peacemaker. Do not allow the

perversity of a few to dash the sweet cup of the many with the aloes of their bad temper. Believe in the total depravity of the human liver, and be patient with dyspeptics. Suggest blue-mass rather than quote Scriptures.

9. Show an interest in the affairs of the community. Dr. Bushnell has a park named for him because of his concern to beautify Hartford with trees. Every tree in it is a better monument to his memory than would be sculptured marble over his grave. A Pastor in a Western city is gratefully remembered, because, through his agency, squirrels were protected in the park. Betray no ignorance of an exciting event occurring in the community. Use it if it will "point a moral." Read the papers.

10. Discourage the pernicious habit of calling a Church by the name of its pastor, as "Dr. Dry-as-dust's Church." Teach the members of your community to say "Our Church" as they say, "Our Father."

11. Winnow no chaff in the Prayer-meeting. Grind grain. Give bread; butter it, if you can. Occasionally sandwich it with jelly. Vary the exercises. Do not always talk. A preacher always before the public with his mouth open will "breed contempt." Utilize home talent. Dr. Holmes says, "a dull preacher, hearing no one but himself talk for thirty years, will finally die a heathen for the lack of the gospel." When you speak, let it be as an iridescent jet escaping from an imprisoned fountain. By hearing your people you will acquaint yourself with what

they think and feel. Testimony meetings are sermon factories. Never notice bad syntax. Many an ignorant person would die for Jesus, who can not speak grammatically. Never scold in social meetings. Scolding stays devotion. When you can catch as many foxes as Samson did, then light the fire-brands.

12. Don't keep a circulating library. Borrowed books are as seldom returned as read. Should you loan a book, make a note of it, and after a reasonable time request its return.

13. If annoyed by beggars, and there is a Society of Associated Charities, give the applicant a card to the Secretary. It will seldom be presented, and you will gain time and save money. A buck-saw and a cord of hard wood is as good as a riot act.

14. Burn, unread, all anonymous letters. By so doing you will "fire out" their cowardly writers. "Ashes to ashes" is the cremation liturgy. Should anyone attempt to blackmail you, expose the villainy without delay. The blackmailer is hydra-headed. The knife and cane are the only remedies.

15. If you have a genius for doing things your own way, try to do it so gently that your people will fancy that all they are doing *their* own pleasure.

16. Start right, keep right, and you will come out all right.

CHAPTER III.

HINTS TO YOUNG PREACHERS.

1. Let no man despise thy youth.

2. Learn in whatever state you are therewith to be content.

3. Defer to the old. Do not contradict their *experience*. Patiently hear the same story several times. Never remind them of the infirmities of age; many that you see, they do not feel. Offer your arm to stay their faltering feet, and adjust your pace to their halting step. The young man whom the old people love is made. If they prate of the good old time, look as if you would like to have lived in that vanished age. Do not talk of "advanced thought" to those who "live in the past." Offend not the vanity of old ladies. See more beauty in their wrinkles than in maidenly roses. It is considerate to offer your arm to an old lady. Show them prime attention in company. Old people are prone to think themselves neglected. In the presence of the deaf never laugh without explaining the cause of your mirth that they may not think themselves a "laughing stock." Be light to them at the eventide. Help them to a golden autumn—an Indian Summer. Visit them often. Give them "a brief" of your sermon. Always pray with them. Offer them the communion at home. Remember them in prayer in public worship and the social meetings. Gray hairs are generally a crown of honor, and testimony

that they have lived well, enabling them to "husband out life's taper to its close." Honor the veterans of life's battle. They have made your heritage. Covet their legacy of love. It is not always best to remove from office those who have "borne the heat and burden of the day." Let them "die with the harness on."

4. Be in the good graces of the ladies. Their smile is the sunshine omen of success; their frown is the winter of dismay and defeat. Without affected gallantry always be courteous. Easy access to the hearts of mothers is gained by kindly notice of their children.

Attend and become an honorary member of the auxiliary ladies' societies. Never speak slightingly of a lady. A word of disparagement from you will burn like Greek fire. Never cast a shadow of suspicion on a lady's character, nor lend an eager ear to another's scandal. Female reputation is of so delicate a nature, that a mere hint, like a breath on a mirror, obscures its reflecting power. Do not receive lady visitors in your study at the Church. See them at your own, or their home.

5. If unmarried do not become a *beau*. Indulge in no private interviews, or clandestine correspondence. If visiting a young lady with the view of paying your addresses for marriage, let her parents see you "as open as the day." Let others "see her home." Do not visit her so often and long as to show yourself indifferent to your studies, and to other parishioners. Never have "two strings to your bow." Never flirt.

Be no candidate for the universal admiration of young ladies. Have a view to a wife suited to a minister's work. Forecast your improvement and provide for it in advance, by selecting a woman adapted to its meridian. Do not get snared in a net of ribbons, nor deluded by the artificial charms made by a skillful toilette; yet shun the slouch as you would the plague. Be chary of the coquette. "The ornament of a meek and quiet spirit" will never lose its lustre. If contemplating marriage take counsel of discreet brethren, and then "marry at your own discretion," as you shall judge the same to serve the best to godliness. Begin domestic life by erecting a family altar. "Strive to frame and fashion yourself and family according to the doctrine of Christ, and to make both it and yourself, as much as in you lieth, wholesome examples and patterns to the flock of Christ." Plan so that you will have time for family duties. The preacher should guard against having to visit and concern himself about so many families as to lose a measure of care for his own. His study being in his house he is prone to spend so much time in it as to give his family but little of his counsel and company. Shun this.

6. Never question ladies as to their maladies. Inquire as to the timeliness and propriety of your visits. If a parishioner has modestly sought seclusion because of approaching maternity avoid obtrusion upon her privacy.

7. Manifest a shepherd's interest in the lambs of your fold, and seek to know them by nature and

name. See in them the Church of the future, and mold them to larger views than those held by their parents. Look only for child-piety in them. Adult religion no more fits them than their parents' clothes. Allow them the joyousness and artlessness which is to them the effervescent sparkle of the wine of life. Experience will make them "flat" enough. Put them in no straight-jacket.

Distinguish between good and goodish children. Forced growths are short-lived. Precocity is often the precursor of adult apostasy. Cultivate the flowers of innocence, peace, and piety, as the best way of eradicating the weeds and tares. The child that is old enough to be a willful sinner is old enough to be a Christian by choice and culture. If old enough to resist the right, it is old enough to obey it.

Urge parents to bring their children to Church. Address a portion of your sermon to them—"the sincere *milk*." The Sunday-school is not the Children's Church, nor a substitute. Never allow that notion to root itself in your parishioners' minds. Neither schools nor sponsors should be permitted to obtrude upon the province and prerogatives of parents and pastors so as to assume, by proxy, the office which inheres in them.

8. Attach the young people to you. Attend their meetings. Interest yourself in their societies. Preach especially to them, and for them. Be glad in their joys, and sad in their sorrows. Use them. Make ushers of your young men. Put your young people on committees, and make them collectors for benevo-

lent purposes. Plan social entertainments for them. Give them hospitable welcome to the parsonage. Find out the talent of each and utilize it. Bring those of good voice into the choir. Encourage them to pray and to witness for Christ.

Make short calls on them at their places of business. It will please them, and favorably attract toward them the attention of their employers. Invent something for each to do. Be gentle with their ways. Smile on their innocent recreations. Frown not on their harmless mirth. If a trifle frivolous, be tolerant; the stern struggle of life will sober them. Don't try to force them to your standard of dignity. Your calling imposes limitations and prescriptions that do not attach to them. Apply no Procrustean methods.

Identify yourself with the community. See its best side. Avoid such expressions as "this God-forsaken," or "this wicked city." While fearless to rebuke wrong-doing, be sparing in your censorship of the municipal authorities, of benevolent societies, and of other churches. Commend the good, encourage the efforts of all seeking to promote public morals and philanthropy. People never hear patiently adverse criticisms from a stranger. Use the magnet, before you wield the sword. Become incorporate by residence and work, with the place in which you labor, and never, while fresh, institute unfavorable comparisons between it and that from which you lately came.

CHAPTER IV.

GOING TO A NEW PLACE.

1. Make yourself acquainted with your people—their nativity, early environment, education, personal antecedents, politics, peculiarities, occupation, and family relations with others.

2. Find out who are aged and invalid, and give them earliest attention.

3. Do not hesitate to use former preparations for the pulpit that you may have leisure speedily to make the acquaintance of your people at their homes. An early visit will do more than one delayed and will shut off complaint of neglect.

4. Accept as many social invitations as you can, and thus, in an informal way, make the acquaintance of families. Slighted hospitality is seldom forgiven.

5. Be sure to notice the children, and fix their features and names in your memory that you may readily recognize them when you meet them. Capture the children and you will hold the fort.

6. Never speak ill of your predecessors. Those who treated them well are apt to be your best friends. Be patient with the love borne them. It will finally be yours, as much as theirs.

7. Remember that a Church will not love, nor long endure a man who does not know its members, who does not manifest an interest in their concerns and cares. "If you would have friends, show yourself friendly."

8. Be slow to make changes in administration. People get wedded to customs. Especially, use no prerogative, speedily, that will interfere with the auxiliary societies. Know the people and the ground before attempting reorganizations.

9. Speak well of the community. See its excellencies, and be silent as to its defects. The people of every place love to hear it praised by strangers, and are sensitive to adverse criticisms. The love of locality is one of the strongest instincts of human nature.

10. Do not try to do everything yourself. He is the best pastor, who can set the most people to work. People are more apt to be your friends because of having done something for your pleasure, than if you have done something for them. Be swift to recognize approvingly every well-meant endeavor. Few persons are indifferent to praise.

11. Systematize your work. If unable to perform it all, do the most needful things. Never be unemployed, nor triflingly employed.

12. Be sparing of games. Much indulgence in these will impair the impression as to the seriousness of your purpose.

13. Do not exalt a part of your work, thinking it will cover the neglect of other duties.

14. Be mindful of the poor. Prove to your people that you seek them, and not what they have. Love them for what they *are*, not for what they own. Do what you can for the Church without regard for what it does for you. Earn your salary and you will get it. Work wins and wears.

15. Be as deaf as possible to censure. Hide your wounds.

16. Allow no one to poison your minds with regard to others. The antidote of slander is silence.

17. Show no fear of your people. If you try to be, literally, all things to all men you will be nothing to any. Let nobody own you.

18. If the Church records and registers are imperfect, revise them. Be ready to give a direction when asked.

19. Do not fire all your heavy ordinance at once. The thunder of your field-pieces will not be heard if you have set the ears of your people to the key of siege-guns. It is your average that will make or break you.

20. Begin by claiming time for study. Squelch the lounger. Banish the nerve-sucker. Be frank with the book canvasser. Have it understood that you do not run a loan office, or an employment agency, or a charity bureau. It is well to have days and hours to receive visitors.

21. Have the courage to refuse to speak for everything. Don't always be shouting to hear the echo of your own voice. Keep out of the public eye and ear as much as possible if you would not be common. Lecture for pay and you will not lecture often.

22. Be shy of societies. Do not get the reputation of being "bright" in the work of secret societies. Much "conferring of degrees" will rob you of your own. Hide your medals and marks.

23. Do not let hospitals and prisons get the notion that you can always be had. If you do they will always have you. Share this work with your brethren.

24. Avoid street-preaching; leave it to those expert in that work. The pastor who has a forest of timber will lose time by catching drift-wood. Let no pressure force you into engagements at the expense of your Church. All vital forces work from the centre outward. Keep up a healthy life in the trunk and the tree will branch. A limb that has no trunk connection will wither and die.

25. All other things being equal in matters of business, give the preference to members of your Church. It is scriptural and expedient "in honor to prefer one another." Such patronage will bring you nearer to your business and professional members, enabling you the better to preach for their profit.

26. Be courteous to the press. Newspapers do a great deal of work for the Church, gratuitously, and you but recompense them when you yield patiently to the interviews of their reporters; besides, you can often enlarge your public through their columns. Be careful, however, never to "give away" the secrets, or violate the confidences of your members. It is well to ask a reporter to read, for your revision, any notes he may have taken while interviewing you. If you desire to be exact the reporter will generally permit you to write the subject-matter.

27. Use every opportunity to become acquainted with the physicians and freely consult them about the condition of their patients whom you propose to visit.

28. Institute no odious comparisons of your present with your late charge, and say as little as possible concerning your experiences elsewhere. If disappointed in some things conceal your chagrin. Console yourself with the proverb, "Paradise is always ahead of the emigrant." If you desire to leave a place make yourself conspicuously useful in it. The man who will be cheerfully spared by those he is serving is not apt to be wanted elsewhere. If you do not succeed in a small place a large one will not think you can fill its requirements. "Nothing succeeds like success." Speak well of the place and people, and they will return the compliment by speaking well of you.

29. Make an early round of visits. Except as you accept invitations, give first attention to the lowliest; the rich, feeling you can have no motive to neglect them, will patiently wait.

30. As soon as possible attend each auxiliary society. Speak a few pleasant words. Wait at the close for any who desire to do so to speak to you. Ask the name of each, if not introduced. In villages salute those you meet. In cities it will only be expected by those you have met.

CHAPTER V.

IN THE PULPIT.

1. Ascend "the hill of the Lord with clean hands and a pure heart, and a spirit free from vanity." Go to it from your knees. Permit no one to intercept you on the way to it, and to interject alien thoughts or fermenting feelings.

The pulpit is the preacher's throne. There, he is "monarch of all he surveys—his right there is none to dispute." It is his to prescribe the services. The prayers, music, collections, lessons and liturgy are as much his as the sermon, and he is *responsible* for them. The Church too has placed him there. While ready to hear counsel he should never yield to dictation or domineering. While courtesy or the pressure of an eminent divine may suggest that he invite a visitor to preach, he should not habitually, or frequently put another in his place. If the minister is his equal or superior he may, without reprehension, do so. It is no breach of courtesy not to do so. City pastors would seldom occupy their pulpits if they invited every visitor to preach. Only a man of mark can satisfactorily take the pulpit of a popular pastor. People come to hear him, parishioners invite them, and both are disappointed. People know the voice of the shepherd, but a stranger they will not hear. If you have advertised a special subject there will be those present who came to hear it, and the substitution of a stranger or another theme will be unfair to

them. Strangers generally preach longer than the pastor and this adds to the dissatisfaction.

It follows from this, that if you happen in another's Church, it will be modest to decline to preach. It must be a very great man that can take a popular pastor's city pulpit. You may be equally popular in your own community, but it does not follow that you can transport this, for a single service, to another place. A preacher has no more right to put off on his congregation poor sermons than a merchant has cheap wares on his customers. Give what you are paid for. If you frequently invite others to preach, your people will credit you with laziness, or poverty of resources. Itinerating preachers generally "suck sugar-sticks." Their stock sermons are apt to be memorized, vealy, stale, prepared in youth, when the faculties and facilities are weak, and are rattled off much as a tattoo on a snare-drum. There are apt to be some present who have heard them before. Nor are you bound to invite every minister who may be present to participate in the services. "Too many cooks spoil the broth." Several ministers without concert of action officiating will break up the unity of the service and protract it beyond the ordinary limits.

2. Never speak of the singing, lessons and prayers, as "introductory services," or as "concluding exercises." Never shorten or slur them to make time for a long sermon. Exalt these services as worship. They are not merely preludes and postludes of a discourse.

3. Never allow the choir to intrude upon the time with artistic performances. Insist that it sing what you prescribe. Never allow it to skip stanzas you have announced, for if you do, it will be singing one and the congregation another, making a jargon. Have no artists too classical to sing hymns. Have no dummies. Let the organ enjoy a monopoly of speechless pipes.

4. Study the lessons and the hymns so that when you read them, you will interpret them with proper emphasis. Dr. Chapin so read his hymns and Dr. Hawks the liturgy as to make their interpretation a delight and means of grace. Always read the first hymn. Announce the number distinctly and after reading the hymn, repeat the number and the first line. Outlaw interludes, and especially when the congregation is standing. Emphatically cashier all gyrating on the organ, all operatic impertinences interjected for the display of skill. They are as sadly out of place in the temple as hymns are in the theatre.

Occasionally, when you are certain you can thereby illuminate a hymn, give its history. Frequently indulge in Bible readings in connection with the lessons; have the pews supplied with Bibles, and encourage the people to follow your exposition, having the Scripture text before their eyes. Generally read a lesson from the Old, and a second from the New Testament. Let the latter be a commentary on the former. A *gloria* may properly be sung between the two. When you have concluded, say, "Thus endeth

the morning (or the evening) lesson;" or "Thus endeth the reading of the Holy Scriptures." Many non-liturgical churches fitly begin with the responsive reading of a psalm.

5. Study your prayers, as to subject-matter and phrase. Avoid vain repetitions and a frequent use of the divine names. Frequent exclamations weaken devotion. Such expressions as "dear Jesus," "precious Savior" are unbecoming. Do not encourage perfunctory ejaculations—such as "Yes, God," "Do, Lord," and the like. They interrupt that abstraction of soul so essential to devotion, and to many are the meaningless catchwords of the vulgar. Don't pray too long; from five to seven minutes should be the maximum. Where weariness begins devotion ends. Never pray for anybody by name; the Lord knows whom you mean. It is well to conclude the leading prayer with the Lord's prayer, and encourage the people to join you in its repetition, using the same form always. Repeat each petition deliberately and rhythmically. Always employ a Scriptural benediction. In indicating a doxology, never do so by its meter, but by repeating the first line.

6. Follow the customary or prescribed order of services. Have your plan of service fully matured beforehand. Never appear to be hunting a hymn or passage of Scripture. See that the sexton is instructed as to the place for your books and that he has them there.

7. Never use a book that has loose leaves and back. Have book-marks. Turning down leaves to

mark a place, or laying down the book open, back upward, looks unseemly. Never place a Bible, or hymn-book on the floor. Teach reverence for sacred things by a decent handling of all the pulpit furniture. Banish pulpit cuspidors. Never move a kneeling cushion with your foot. Even a foot-stool deserves better treatment than kicking.

8. Sit erect. Never show your heels to a congregation. If you kneel, front or side-face the congregation. It is indecorous to turn your boot-bottoms toward a congregation. Do not cross your legs. Never tilt a chair. Do not appear uneasy about dress or make a pulpit toilette. If anything requires adjustment retire to a convenient place. Do not run your fingers through your hair, or toy with a watch-chain. Make no display of jewelry. Wear black. A robe when required and a Prince Albert coat when not, is the proper dress. Button your coat. Always wear a white or black cravat or tie. A sack, cutaway or dress-coat is out of place in the pulpit. See that your boots are not soiled, or pants turned up at the bottom. Use fan and water sparingly. If possible never expectorate in the pulpit. Avoid any conversation not related to the service with other clergymen or the choir. Keep your hands out of your pockets and from behind your back.

9. Have a perfect understanding with the choir. Choose the music and Scripture lessons so that the whole service shall be a harmony. Never read while the choir is singing. Permit no unnecessary conversation in the choir, or rustling of music while at

prayer or preaching. If the choir renders a rehearsed selection do not join in the singing. Sing with the congregation, or if you wish to save your voice for the sermon follow the words with your eye. Never appear listless, or to be taking a census of the pews. Never reprove the choir publicly. Occasionally speak approvingly to the choir and meet and pray with it. Seek to have religious choristers and encourage them to observe the communion. Know your choristers and where they live, and visit them. See that the organ is kept in repair and tune. Teach the choir to be punctual and to begin promptly at the appointed time. Never wait on it. Do not keep it waiting on account of your tardiness.

10. Be sparing of reproofs. Bear a great deal rather than risk giving offense and distracting the attention of others. Never rebuke in anger. Teach your people how to behave themselves in the Church and they will conform to your instructions.

11. Adopt a few conventional signals by which you can call an usher or sexton to the pulpit if necessary without the observation of others.

12. Never scold. Entreat. Waste no time and exhaust no patience by idle exhortations. While speaking look at your congregation—not at the floor or ceiling. Speak *to*, and not simply before your people. There is power in the thought-lighted eye. Never lean on the pulpit; keep an erect attitude. Do not stamp your foot, or violently shake your head, or shrug your shoulders. Use your pocket handkerchief sparingly. Do not look at your watch;

have a time-piece sunk in the pulpit with its dial flush with the surface.

13. In prayer observe the posture customary in the pulpit you occupy. Presbyterian ministers stand, and Methodists kneel in prayer.

14. Quote the Scriptures and hymns correctly. If you can not trust to your memory write and read your quotations. Never say, "and-so-forth," or "et cetera;" for the most part, follow the common version, and, always, in reading the Scripture lessons. In your study scan the lessons that you may read them with proper emphasis. Pronounce proper names correctly.

15. Be economical in the use of incidents of your own travels, observation and experience; often employed they smack of egotism.

16. Make no vain parade of your learning. Seldom refer to "the original." Give the results and not the processes of your scholarship.

17. Ride no hobbies. The drone in a bag-pipe is more welcome than diatribes on hackneyed subjects. Bring things new and old out of your treasury. Man is a continent of varieties. Monotony wearies him. Do not try to warm over a bank of leached ashes. An addled egg can not be incubated.

Why go on threshing over and over the old dry, withered and musty straw from which every grain was flailed long ago, when every field waves in golden harvest craving the sickle of the reaper?

Endeavor to give each hearer "a word in season," "food convenient"—"the sincere milk of the word

for babes," "strong meat" for those mature enough to digest it; admonition to the erring, warning to the apostate, consolation for the afflicted, cheer for the dejected, and hope for the despairing. Give the kaleidoscope a fresh twirl every time you mount the pulpit. The same material can be made to fall into many varied and engaging forms. Only a Paganini can play on one string. Gough is dead and has no successor.

18. Never be a partisan in the pulpit. The Church is not a political club-room. All parties are represented in the pews, and you have no right to take an unfair advantage of those of opposing opinions to ventilate your views.

19. If notes are used let them be neatly prepared and preserved. Write on one side of the paper, and lay a sheet between the leaves of the Bible, and then turn the Bible-leaf instead of the paper, which should always be kept as much as is practicable out of the eyes of the people. Write on *Sermon* paper, legibly, and familiarize yourself with it so that there will be no hesitation or hitching in the reading. If the sermon is written *in extenso* then no effort need be made to conceal the paper. Read it in colloquial style, and avoid bluster and bellowing, and frequent and violent gesticulation. It is the lightning not the thunder that kills.

20. Do not get in the habit of drinking water during speaking. Cold draughts on the inflamed fauces produce irritation. The habit also breaks the continuity of discourse and distracts attention if it does not disgust taste.

21. Never simulate feeling. Do not try to put a tear in your words. Tremolo tones are monotonous and savor of affectation. "The gospel tone" is a sermon murderer. B♮ natural is the key required. Do not roar your O's, or roll your R's.

22. Shun slang. It is the dry rot of language.

23. Avoid cant. It is detrimental to pulpit strength. Outlaw pet phrases, such as "I may be permitted," "I undertake to say," "On these lines," "I was about to say," "I may be excused," "I call God to witness," "One thought more," "The inspired penman," "Let us emphasize," "In touch with," "I'm so glad," "It goes without the saying," "Read between the lines," "Let me repeat," "That's all," "In point of fact," "Now that is so," "God help!"

24. Always try to do your best. A poor sermon added to a rainy Sunday will not improve your wet-weather congregations. A little congregation and a big sermon help "to even up." Your small congregation is as large as you will want to be responsible for at the judgment. Jesus preached one of his greatest sermons to a lone Samaritan woman at the well. Every audience is great in which God's ear is open. God's work can never be too small for your largest powers.

Never preach a Christless sermon. No discourse is great in which the cross is not exalted. "As all roads led to Rome," so must all pulpit thought converge in Christ. The minister in the pulpit without the company of Jesus must feel very lonely.

25. Condense. There is more power in a compound blow-pipe than in a prairie on fire.

26. Scorn imitation. You can not reproduce another man. If a good mimic you may so far succeed that your hearers need not be told whom you are imitating; but, while your artist-like powers may be acknowledged, this kind of plagiarism will no more be condoned than a literary theft. There is only one "great original" of any distinct type of character The pastor can not do, without censure or contempt, what is pardoned, and even admired in the wandering evangelist. Eccentricity is a degree of insanity. Imitation of peculiarities is only worthy of a lunatic. Affectation of dialect humor, and provincial *patois* is sure to invite disdain. Besides, the servile imitator is more apt to produce the faults of another than his virtues.

27. Never surrender the prerogatives of a pastor to an evangelist, a "speaking layman, or a promoter of a specific philanthropy." You may permit them to *occupy* your pulpit, but not to possess it. Unless the invited or permitted incumbent is a licensed or ordained preacher, always yourself conduct the devotional exercises. Maintain the dignity of the ministerial vocation and never surrender its legitimate function to any usurper.

28. Regard plagiarism as a crime. While preserving your integrity in acknowledging the intellectual wares of others, you may use without offense whatever you have thoroughly assimilated. If you take the bullion and mint it, stamping it with your own image and superscription, you are entitled to give your own coinage currency. A man is original in

the degree in which he adds value to anything. Sydney Smith said, "the ancients have stolen all our best ideas." Many things must be said over and over again. Put your own personality into your sermons. Borrow no plumage.

Proverbs and phrases and poems, with which all are supposed to be familiar, are the portable property of all, and need not be credited. Their authorship is frequently unknown, "the wit of one man" having become "the wisdom of many."

Stock illustrations should at least wear the merit of a new dress. Give them original recension. Phrase them in your own style. Never string them like beads and flatter yourself that you have made a sermon. Parrots are not preachers. Disdain to be reckoned "a pretty Poll."

29. Air no heresy in your pulpit. Abide by your Church standards and disciplinary regulations. Do not amend the rules or canons, but keep them for conscience' sake. If you have doubts keep them to yourself. Do not inoculate others with your virus. Doubtful disputations may destroy a soul for which Christ died. Tempt no lowly mind to skepticism by suggesting your own. Men have doubts enough of their own without being burdened with the misgivings of their preacher. "Renounce thy vain philosophy, and light from Heaven will dawn on thee." Acrimonious controversy will make more bigots than orthodox saints. Preach "the eternal verities." Get on the *Rock* and however you may tremble, the foundations will not

fail. Many think they are dispensing the gospel when they are *dispensing with* it. "Tell the old, old story." It is always new. Truth has no gray hairs. Get a Christ-possessed soul. No man can preach more of Christ than he has in him. The preacher's chief function is that of a witness—to "publish to the sons of men the signs infallible." Soul-saving is the preacher's business.

30. Be self-forgetful. If the Christ-life abound in the heart the tongue will voice it, as certainly as the swinging bell will make the clapper give forth the tones molded in its metal. Let your preaching be in power and demonstration of the Spirit. Trust God for results and believe that you can not toil in vain, nor the divine word fail of return as a trumpet sounded in a gorge never fails to produce a mountain echo. Remember you are Christ's ambassador and that he is with you always, to the end of the world: "He that believeth on me, the works that I do shall he do also; *and greater works than these shall he do*, BECAUSE I GO UNTO THE FATHER."

31. Never betray languor in the pulpit. Conduct the services as if you delighted in them. "Cast your burden on the Lord." Be cheerful. "The joy of the Lord is your strength." Never apologize. If hoarse it will advertise itself. If unprepared you will not help your case by confessing it. But do not confound violence with energy. Be in earnest, but affect no unwonted zeal. It is the steam in the cylinder, not in the whistle, that makes the locomotive walk away with the train. Never lose self-control.

Be the "master of assemblies." Never pose as a candidate for sympathy. Exposing ulcers does not anodyne their pain. Your foes will only rejoice to see you chafe under their caustic. Let Felix do the trembling. "Fear nothing but sin."

32. When preaching of retribution do so as if you yourself dreaded the judgment-day. Never seem to be mad at sinners. If God can bear with their obduracy, you should be patient at their delays. When reproving sin do so as if you felt the recoil of your gun. In the whole service so present the cross as that it shall hide your personality.

Come down from your pulpit as Moses from the Mount with the shine of God upon your face. Do not weaken the solemnity of your message by frivolous salutations of those who linger to shake your hand, nor the display of a vanity candidating for compliments.

33. Quit when you are done. Forty minutes is the orthodox length of a sermon. Few men, on any subject, can exceed an hour with credit to themselves and profit to their hearers. Tired congregations are blind to beauty and deaf to declamation. If you can say all that is important on a theme within twenty minutes do not hesitate to do it. Adjectives are time consumers and conceal more thought than they illuminate. Only artists can produce word-pictures. Pathetic incidents are dangerous without the weeping heart. Tremolo stops are seldom used by expert organists. Vibratory words are what "shakes" are in music—seldom employed, and never effectively except by cantatrices.

There are a thousand jays to one mocking bird. Show that you are in earnest, and have thoughts you are eager to convey. Nothing disgusts like pulpit necromancy—eating chips and shavings, and pulling barber poles and ribbons out of the throat. Good taste is expelling *bric-a-brac* from drawing rooms. It will be emulated by the pulpit. People are not satisfied with pyrotechnics that only leave a blackened and charred frame-work. Shine and scintillate like a star, or warm like a sun. Thaw out before you come into the pulpit. With a fountain of ice water playing in your breast your very breath will make icicles on your lips. Keep enough summer in your heart to thaw the winter in your veins. Let your words be so vascular that if you were to cut them they would bleed. That lethargy which makes the fat blood sleep as it slips along the lazy veins will not arouse the *sleepers*, nor edify the *pillars* of the Church. Do not "with drowsy tinklings lull the distant fold." Wake up. Said Sydney Smith, "Why call in the aid of paralysis to piety; why this holoplexia on sacred occasions alone? Is sin to be taken from men, as Eve was from Adam, by casting them into a deep slumber? And from what possible perverseness of common sense are we all to look like field-preachers in Nova Zembla, holy lumps of ice numbed into quiescence and stagnation and mumbling?"

It is narrated that the Bishop of London asked Garrick, the Nestor of the stage, why the actor impersonating fiction, moved his audience to tears, while the preacher presenting the most potent truth,

failed to excite emotion? The response was, "The stage portrays fiction as truth, while the pulpit presents truth as fiction."

34. Fear no man when sin needs to be rebuked. Do not chloroform your reproofs. Judiciously apply the caustic when counter-irritation is needed. When Paul "reasoned of righteousness, temperance, and judgment to come" he made the licentious Felix tremble on his tribune seat. Why should the modern Paul tremble in the pulpit before Felix asleep in the pew? Be in bondage to no man's patronage. Have the Roman firmness that "would not flatter Neptune for his trident, or Jove for his power to thunder." Demagoguery is never so out of place as in the pulpit. Never be guilty of the sin of popularity. When all men praise you suspect your fidelity to truth and righteousness.

CHAPTER VI.

IN THE CHANCEL.

1. In administration of the sacraments and ordinances obey the rubric and follow the ritual. In non-liturgical churches follow the usage, and be governed by the prescribed directions.

2. See that the linen and furniture of the communion table be immaculately clean. Keep the

sacred symbols covered until ready to celebrate the Lord's Supper. When through re-cover them.

3. Use unfermented wine and thus protect the consciences of those who are opposed to wine containing alcohol.

4. Never take the bread from the paten, and thus avoid dropping the crumbs to be trampled under foot. The emblem of Christ's broken body should be treated reverently. After the consecration it is sacred bread, and is not to be regarded as common.

5. Be careful not to spill the wine or suffer others to do it. Where the communicants kneel hold on to the chalice, when proffering it.

6. Have an extra cup in case anything disagreeable should drop into the wine, and thus avoid removing it in the presence of the congregation.

7. Be provided with napkins to use in case of accident, or necessity.

8. Make no long speeches at the communion. Let your remarks be fore-thoughted, pointed and pathetic. Allow no singing while serving the communicants. "After supper they sang a hymn." Do not try to make the occasion entertaining. The supper is a memorial of our Lord's death, and is to be observed with funereal solemnity.

9. Exhort the Church to re-consecration, but use not the occasion to rebuke the Church, or to lampoon delinquents. Keep close to the idea that it is a "communion of saints."

10. Let the communicant judge of his privilege to commune. Those Churches that have canons, or

usages pertaining to the communion, will observe them. Distinguish between unworthy and "unworthily." All are "unworthy to partake of the crumbs that fall from the Lord's table," but those who partake of it from wrong motives eat and drink to their own damnation—"unworthily."

11. Take a collection for the poor. The offertory at the Lord's supper has been wisely substituted for the common meal, which in the primitive Church was provided at the cost of the rich for the poor, and of which they all partook after the giving of thanks—the *Eucharist*. While this collection is being taken read appropriate passages of Scripture.

12. In administering baptism follow the doctrine and usage of your Church. The names of the subjects to be baptized should be before you, written, so that no mistake shall be made. In infant baptism take the babe into your own arms. Record baptisms.

13. When marriages, or funerals occur in the Church, all the parties should thoroughly understand the ceremony to be used, that there be no embarrassing blunders.

14. When collections are taken it is generally best to take them prior to the sermon. The pastor should recite an apposite passage of Scripture and hand the plates to the collectors, and receive them back when the collection has been taken, and place them on the communion table. Regard the collection as a part of the worship and teach that giving is a means of grace, and paying as much a duty as praying. Never permit the officers, or the sexton to place the plates

upon the floor, "Lift the collection" to the plane of a devotional act.

15. The surest way to secure your own salary is to raise the benevolent collections. Your disinterested zeal in this direction will fire your officers to collect your pay.

16. Make your announcements from the chancel, and just prior to taking the collection. Do not allow the mercenary and vulgar to use you as an advertising agent. If imposed upon by this class have the courage to refuse to become their bulletin board.

17. When inviting to Church membership come out of the pulpit. The movement and posture are hospitable and assuring. Extend your hand to any who may respond. Announce the name and residence of the new members. See that suitable persons call on them soon.

18. In pronouncing the benediction, which should always be Scriptural, quoted accurately, it is proper to raise the right hand, and reverently to bow the head at the mention of the Savior's name. Keep your eyes open. If in the chancel you need not re-ascend the pulpit to pronounce the benediction. If several ministers are present it is customary for the one who preached to pronounce the benediction.

19. Do not speak of the communion table or the chancel-rail as "the altar." Protestants do not offer sacrifices, nor are they priests.

20. When post-communion prayers are used and kneeling is the posture, pronounce the benediction while kneeling.

21. A profuse use of flowers on ordinary occasions is not in good taste. Have a committee, possessed of refinement, charged with the decorations. Much drapery at funerals is vulgar. If any is used put it in the vacant pew rather than on the pulpit or chancel. A few pot-plants of drooping foliage is suggestive and in good taste.

22. Remain a season after the benediction to speak with strangers, or friends. Have a secretary at your elbow to note anything requiring to be remembered. Be cheerful, but indulge in no levity. Do not rush to the vestibule "to speak to the people as they go out." It has the semblance of clerical demagoguery. Teach your officers to treat visitors with courtesy and to conduct them to the chancel and introduce them to the pastor.

CHAPTER VII.

THE PASTOR IN HIS PARISH.

1. Provide yourself with a pocket directory—alphabetical and street. Seek to know who constitute each family and what are the connections and relations of your parishioners; also, their nativity, biography, politics and peculiarities, that you may in conversation avoid all that would be embarrassing.

2. Have a systematic plan of visiting and observe it as far as practicable. Where it can be done, it is well to notify families of the time of your proposed

visit and be punctual. If anything occurs to change it notify them. Do not visit by streets, as it appears perfunctory. Skip about and your visitations will appear less official and be more highly esteemed, but having visited a street on which members are neighbors, revisit it soon, calling on those omitted before.

3. On entering a house ask for the family, and inquire discreetly about the absent. Give pastoral visits a religious turn. Let not gossip and complaints defeat the main purpose. Never speak disparagingly of other members of your flock. If grievances are mentioned seek to heal them rather than aggravate them. Never allow criticism and censure of your sermons, but parry all such dispositions. Avoid all controversy with your parishioners. If reproof is required, be so gentle that its power will be increased by its entering the heart obliquely. Never lose temper or indulge in sarcasm. "Beseech by the gentleness of Christ."

4. There will be occasions for extra calls growing out of the dissatisfaction of some member. Don't allow his wound to become sensitive before attempting to heal it in "the spirit of meekness." He may have been wronged and you may be able to right his injury, or, if in fault, you may be able to restore him. It is a very mean man that will not love you for taking a genuine interest in his troubles.

5. When you hear of sickness call at once. Should disgrace fall on a member of one of your families, go to it with a heartful sympathy.

6. Call on all who attend upon your services. Regard all as members of your parish who do not belong to any other.

7. Teach your people to receive you as they are at the time of your call, as they would a physician.

8. As for offering to have prayer with a family, without being invited, you must use your discretion. Your parishioners should invite you, but if they do not, few will be offended if you say, "Shall I pray with you?" The aged and invalids expect it. In the sick-room be governed by circumstances, and if possible confer with the physician, and always consult the family. In all domestic devotions be brief, pointed, quiet and tender. Never talk of the maladies of others, or of their death, or on any disagreeable subject in the sick-room. Never excite the fear of death. Those who will not hear you with the view of living will not be profited if moved to concern simply by the dread of dying. If death is inevitable and no damage can ensue, then, do not hesitate to tell the patient the truth.

9. Encourage your people to confide in you, and when they do, be infallibly sure you never violate their trust. Never prattle about your visits even in your own family. Be patient with those who have secret heart troubles. When people are suddenly overtaken by calamity or bereavement "let the flowing virtue have manly way." Tears are nature's relief. "Jesus wept." Be sympathetically silent as were Job's friends when they witnessed his woe. "There's a silence that speaks; there's a language

that's mute." A cry out of the depths is not a sign of rebellion. Jesus began his earthly mission at the marriage-feast in Cana; "rejoice with them that do rejoice." He ended it amid the agony and bloody sweat of Gethsemane and the pains of the crucifixion; "weep with those that weep." Jesus is glad with us at our festivals and sad with us at our funerals. Imitate him. These two hemispheres brought together, at an equator of love, will round out the sphere of a perfect sympathy.

10. Commit to memory striking Scripture passages adapted to the varying moods of human life. Speak them tenderly. Prepare for your calls as for your pulpit. Have an object in view. Draw out the reticent. Know your people, that you may speak wisely and comfortably in your sermons. A pastoral visit is often suggestive of a sermon.

11. Never pay servile court to the rich, nor wear a patronizing manner with the poor. Deal with all as of equal worth in the sight of God. Right-thinking rich people will never feel slighted if they learn your time is expended on the poor and needy, if assured you are "never unemployed nor triflingly employed." Go where you are needed and not where you are wanted, when you must choose between the two. Let no man own you, except for Christ's service. If the poor offer hospitality or any little gift accept it, and manage, delicately, to pay it back. Decline too frequent invitations to dine with the rich. Conserve your time and influence. To all, "be courteous, be pitiful," never a flatterer, never pitiable.

12. Plan, if possible, for evening calls on those employed during the day. Make calls, but very brief ones, on men at their places of business. Never consume time that belongs to employers and customers. Your consideration will be observed and appreciated.

13. In business, all things being equal, prefer your own members. Buy of them, or employ their services, and "so much the more, as the world will love its own."

14. Don't wear out your welcome. Leave while a longer stay would have been enjoyed. If calling you observe the lady engaged in some urgent domestic duty, or about to go out, excuse yourself. If a lady asks to be excused do not get offended. Consider that your visit was inopportune. She will "count your visit."

15. Appoint hours when the people can call on you and wife without embarrassment. It will save you many a break on study hours.

16. Be courteous to all who call. If they stay too long, interrupting emergent duties, with gentle tact excuse yourself. Many will want to use you for selfish purposes; "use them well," but submit to no imposition. To you, as to others, "time is money," and something more. Sometimes you may have to say as your Master did, "Wist ye not that I must be about my Father's business," and frequently "the king's business requires haste."

17. When called to emergent services at the people's homes, such as baptisms, marriages, funerals, and private interviews, fix the hour, and urge punc-

tuality. Idle waiting is a prodigal waste of time—"the stuff of which life is made."

18. When possessed of influence help the unemployed to employment, and of money, see that necessity is relieved. Go "about doing good," and you will get good. God is a prompt paymaster. His eye will be on your water-cast bread, and his hand will pilot it to a fertile soil. After many days you will "shout the harvest home."

19. Never enter a sick room with wet clothes, nor offer an invalid a cold hand. Wear no creaking shoes; let your step be light, your speech be subdued, and your manners soft. If thrown with infectious diseases disinfect before entering the house of another, and immediately on entering your own. The hair and furs are the nests of disease germs.

20. If one has made up his mind to dislike you, it is folly to try and storm him into friendship. Your best-meant endeavors will be maliciously misinterpreted. Keep silent. Do him a favor if opportunity offers and expect no gratitude. Time and repeated kindnesses and a dignified silence, are great peacemakers. Jesus did not win the favor of all. If despised and rejected without reason, shake the witnessing dust from your feet, and go where your mission will be respected and your message received. There are "pastoral misfits" that no tinkering will adjust. Meanness leered, and malignity jeered at Jesus while he suffered to save on the cross. You will have your Gethsemane and crucifixions. Remember your Divine Exemplar; "suffer and be strong;" and

having eaten your bread in sorrow, you will "know the heavenly powers" and be better fitted to strengthen the tempted and to comfort the tried. If you want to lift men up you must stand higher than their level, and have a grip on God's hand. All this is not pleasant, but the secret of success is not in doing that which one likes, but to strive to like that which duty requires should be done.

21. Guard against being snared into doubtful places by the evil-minded, or if called to houses of ill-repute take those with you who will be a shield to your reputation should it be assailed.

22. Never loaf. Be not given to games if you would be credited with seriousness in your work. Croquet has "knocked out" and chess has "checkmated" many a pastor.

23. Afternoons and evenings are proper times for making ordinary pastoral calls.

24. When you make an innocent mistake don't brood over it. Add it to your stock of wisdom and go forward. "A man who never makes a mistake never makes anything."

25. The shortest and sweetest way to show a thing *can* be done is to *do* it. But never make a firm stand on a sandy foundation. Never contend for trifles. Yield small matters of opinion gracefully. Bridle your tongue if you would not have it run away with you. Never spur a mettled steed.

26. Never attempt an arbitration unless you can be equally friendly to all the parties, and equally trusted by all.

27. In the administration of discipline keep in mind the parable of the Wheat and Tares. Do not be a detective or grand juryman. Be a judge. Never heed a complaint unless the person making it is willing to write down the charges and specifications, and unless the conduct of a member creates a public scandal. Stand by Matthew 18: 15.

28. If called on to preside at a Church trial have it religiously conducted. Prayer is a mighty mollifier of malice and acrimony.

29. Persuade those moving away to take letters, and those coming in to deposit them. A member not under charges must be given a letter on application.

30. Take an interest in the charities of the community, in the Young Men's Christian Association, and other philanthropic societies. Be on friendly relations with other churches and their pastors. Attend Preacher's Meetings.

31. Never speak ill of your predecessor. When you leave a Church, leave it alone. Never invade another's charge, without his consent, to perform offices that belong to him—such as baptism, marriage, and funerals. If called upon to do so suggest that the pastor be seen, and his approval be gained. It can, thus, generally, be obtained and without friction or feeling. The people need instruction as to ministerial courtesies. After leaving, hold no correspondence with former parishioners about the affairs of the Church. On revisiting a former charge call first on the pastor, or notify him that he may call on you.

CHAPTER VIII.

THE PASTOR AND THE SABBATH-SCHOOL.

1. The Pastor should have a deep interest in the Sabbath-school, and never so pass its superintendency as to pass it from his control. He should visit it as often as his duties will permit, become acquainted with its teachers and pupils, counsel with its officers, participate in its Board meetings, and examine the books in its library—so that no "dead fly" of licentiousness, or skepticism infect the ointment. "Feed my lambs" is an injunction he should never forget.

2. He should see in that nursery the materials of the coming Church, and they should there be taught the doctrines and graces of the Christian religion. He should not regard it as "the Children's Church," but as an auxiliary of the Church. "Bring them up *in* (not into) the nurture and admonition of the Lord" —in a covenant state that *is* and not into one that may be.

3. He should conserve the influence of the Superintendent, and never impair it by adversely criticising him before the school. Cooperate with him. Give him encouragement by your frequent presence and manifest interest in the details of his work. Should he review the lesson and you should differ in opinion with him, keep that difference to yourself, until you can communicate with him privately.

4. In cities, where a Pastor is apt to be called on for special work on the Sabbath, he should not attempt

to teach a Bible-class. His repeated absences will tend to disintegrate the class. If able to endure the added work, it were better he should hold himself as a supernumerary at the call of the Superintendent to take the place of an absent teacher.

5. He may, with profit, on some week-day evening, teach a Normal class, and thus raise up and fit a class of teachers to recruit the corps of instruction. In the conduct of such a class he should be entirely didactic and never dogmatize. He should not attempt to teach when imperfectly prepared. By teaching he will learn himself and get the seed of many a sermon from his effort to so simplify truth as to make it plain to the ordinary understanding.

6. By visiting the various classes he will make friends of the teachers and win the hearts of the scholars.

7. Never indulge in long, dry addresses to the children. A Sunday-school is no place in which to extemporize empty platitudes. If purposing to address the children mature and condense your thoughts. Many schools are talked to death. Never be dull and drowsy if you would captivate children. They brook nothing insipid. Unless you can win their attention you will waste your time. Nothing is more wasteful than talking to the listless. Never embarrass individual pupils by singling them out to catechise. A child will be mortified if he can not answer correctly your questions.

8. The Pastor should have the names, address and age of the pupils. A visit to them at their homes

will please them and enable you possibly to gain access to non-church-going parents and win them to attend public worship.

9. Discourage the employment of irreligious teachers and the telling of secular stories and folk-lore to the class. Countenance no system of bribery to induce attendance and the memorizing of verses. Cultivate a sense of duty and the performance of it from principle. A Sunday-School kept up by prizes will bring up a class of Church-members, who will shirk duty if not cajoled by flattery and bought with attentions.

10. Encourage the children to attend public worship, and when they do, feed the lambs with "the sincere milk of the word." Occasionally speak to them in thoughts and terms level with their powers of comprehension.

11. See that the children are trained to give to the causes of benevolence. A penny-contributing child will rear a pound-giving Church-member. Organize your school into a Missionary Society with its own officers. Instruct them on the subject of Missions. See that they give specifically and intelligently to the cause of Missions. A Flower Mission to the sick will educate their sympathies and carry cheer to many a bed of suffering. A child, bearing flowers, will always be welcomed to the chamber of affliction.

12. Exhort the teachers to visit their pupils, to inquire the cause of absence, and to render attention and sympathy to them when ill. Win their love and through it seek to lead them to Christ.

13. Have the teachers select books suitable to their years.

14. See that the school is supplied with denominational literature. Discourage the patronage of outside publishers.

15. Have a competent precentor to lead the singing. Have them taught the standard hymns and tunes as well as "Gospel Songs."

16. Should the Sunday-school go on an excursion, go with it. Be glad in their joys. Be a child for the day. It will not hurt your dignity to unlimber for the occasion. Prove to them that religion is not designed to make their innocent pleasures less.

17. Do not create the fatal mistake of expecting adult piety in "babes in Christ." Make due allowance for the buoyancy of youth and the fun of childhood. They will not love you less if you look approvingly on their childish sports. If the Master could fold the little ones to his breast and fondle them on his knee, you need not be ashamed to carry the lambs in your bosom, or to lead them through green pastures, and to lie down beside the still waters. You can not be so great as to be justified in your neglect of the lambs of your flock.

18. Do not permit your school to hold long sessions that tire the children. Let the infant class go earlier than those of more advanced years. Do not require them to attend on the review of the lesson. They are not mature enough to understand it, they will become restive under prolonged restraint, and their restlessness will distract the older pupils.

19. In seasons of revival hold evangelistic services with the school. Exhort to youthful consecration. "They that seek Me early shall find me."

20. Keep a record of baptized children, and as they mature teach them the nature of their covenant relations to the Church, and when old enough to "discern the Lord's body" bring them to the holy communion and Church membership. Provide them with catechisms and exhort parents to see that they are studied.

CHAPTER IX.

THE CHOIR AND MUSIC.

1. Keep control of the music.

2. Harmonize the choir selections and hymns with the lessons and sermon.

3. If the hymnal does not contain a hymn suitable to your subject, use those which are adapted to general worship—such as, "Once more we come before our God," "Come, thou almighty King!" "Before Jehovah's awful throne," "Nearer, my God, to thee!" "Come, thou Fount of every blessing," "O for a thousand tongues to sing," "My faith looks up to thee," "Come, Holy Spirit, heavenly Dove," and the like.

4. Select such verses as complete the sense of the composition and omit nothing essential to the whole idea of the composer.

5. Require the choir to sing the verses you designate, or else it and the congregation will conflict.

6. Seldom sing more than four verses if they convey a complete sense.

7. Always read the first hymn, and study it so as to render it impressively, observing the punctuation, and placing the modulation so as to interpret the composition correctly.

8. Encourage all to sing the hymns.

9. In public worship use the standard hymn-book.

10. Forbid all ditties which, by association, suggest the minstrel stage, and all sentimental ballads, such as "Lilly Dale," "John Brown's body lies moldering in the ground," etc.

11. Subordinate the instrument to the sentiment; let the organ accent, and not drown the words. Never allow interludes while the congregation is standing. Discourage organ voluntaries selected from the operas. Never permit music suggestive of Mariolatry. *Ave Marias* are out of place in Protestant worship. A merry, waltz-like, organ voluntary, played while the congregation is dispersing often dissipates the devotional feeling inspired by the service.

12. Always retain the chairmanship of the committee on music.

13. Encourage the congregation to study music, particularly to observe the time. Permit no drawling. Have the choir select tunes with which the congregation is familiar. A song in which the people can not join is as obnoxious as a liturgy in Latin.

14. A *gloria in excelsis* may be impressively introduced between the lessons, and sometimes the Lord's prayer may be chanted following the invocation, with devotional effect.

15. Never omit the doxology and suffer no putting on of wraps while it is being sung.

16. Never allow choristers to rattle leaves, or to converse during the service. Furnish the chorister with a programme of the service, selecting the hymns for rehearsal so that no conference shall be necessary in the choir gallery.

17. Indicate the nature of the sermon so that the choir selections may be in harmony with its sentiments. A *jubilate* is out of place when the sermon is grave, and a *miserere* when it is jubilant.

18. Choristers should be devout. On sacramental occasions select music adapted to the communion, such as "Alas! and did my Savior bleed." Give the choir an opportunity to commune. While the best music befits worship its object should always be to inspire devotion and not merely to afford secular entertainment. Never permit a mere display of artistic powers. The music should never be a performance. Have it of such a character that the worshippers will forget the singers and remember the song. Singing self, is as objectionable as preaching self.

19. Never wait on the choir. Punctuality is as important for the choir to observe as the preacher.

20. Place the choir so as to front the congregation and never permit its members to converse during the service.

21. Never rebuke the choir before the congregation. If an admonition is necessary give it at rehearsal, or speak kindly to the leader, and ask him to correct any improprieties. Keep on good terms with the singers.

22. During the intervals of service keep the organ locked. No one but the organist should have access to the organ.

23. Define the duties of the choir and never usurp its prerogatives.

24. Sing no songs of your own composition. It is in bad taste for the pastor to sing a solo. Leave that to evangelists and general secretaries.

25. Avoid an undue intimacy with female choristers. It may lead to scandal.

26. Have a choir librarian to care for and keep in their proper place the music-books.

27. Have book-marks for the hymn-book so as to avoid turning the leaves or laying down the book open at the number of the hymn. Keep the pulpit hymnal in perfect repair so that loose leaves, or back shall not embarrass.

28. Never appear to be hunting a hymn in the presence of the congregation. In this respect, as in every other, let the song service appear to be forethoughted.

29. While the choir is singing give it the same attention you demand from it to your sermon. Arranging notices, hunting hymns, looking over sermon, conversing with a brother minister on the platform are improprieties and discourtesies. It is undevotional, for hymns are praises or prayers. If not too taxing sing with the people.

30. Never let the choir infringe on the time allotted other than the song-service.

31. Have the choir lead the congregation in responsive service, which needs timing—rhythm.

32. Do not treat paid singers as *hirelings*, and then expect various services of them, not "nominated in the bond." Have the paid and voluntary singers preserve an *esprit de corps*, and harmony with the congregation. Get rid of non-conformable material. Abolish "singing on trial."

33. Never permit musicians to leave when "their part" is over, or get behind the organ to converse, sleep, or read. Discourage people leaving when the music is ended.

34. Where practicable, get a mechanical motor for the organ and thus get rid of a sleepy-headed pumper. Devotion is often dissipated by the effort to wake up the "blower."

35. As a rule "gospel songs" lower the tone of stated service. "Spiritual songs" fitted to social and revival services are not adapted to regular worship. Use "psalms and hymns" for Sabbath devotions. Psalms are sacred compositions to be accompanied with instruments. An organ is a mechanical orchestra. Hymns are poems and belong to the permanent liturgy. "Gospel songs" are transient, often mere ballads, and much of the music a jingle.

36. All the services belong to the prerogatives of the preacher, which neither the choir, nor committee on music should be allowed to usurp.

37. Never employ a profane or profligate singer, or one who sings at Sunday concerts, and in beer-gardens. Jews, infidels, and immoral people blaspheme worship by singing sentiments they inwardly disdain, and daily protest.

CHAPTER X.

THE SEXTON.

1. The sexton should not be sunk in the janitor. Something more is needed than a fire-builder, and house-cleaner. He should be cleanly in person, neat in dress, free from vices, and courteous in manner. His taste should be so refined as to make him sensitive to dust in the cushions, cob-webs in the corners, litter on the floors, and awry furniture. He should have sufficient pride to avoid occasion for censure for carelessness and enough piety to "rather be a door-keeper in the house of God than to dwell in the tents of wickedness."

2. As much of his time should be employed as the congregation is able to pay for. It is almost as essential that he be "a man of one work" as the pastor. If always about the Church he can be very serviceable to the pastor in giving information to inquirers for his residence, and offices, and hours. He should live near the Church, and be in ready communication with the pastor for emergencies.

3. He should always be in sight and hail of the pastor during the hours of service, and a system of signals should be agreed on by which he may be silently called to the pulpit when required. He should hear and note every announcement, that he may have the house ready for occupation when needed for society meetings, and special services.

4. He should be sufficiently intelligent to comprehend all the known laws of ventilation, heating, and

lighting the Church. He should be provided with a thermometer to indicate temperature and frequently observe it, and protect the congregation from sudden alternations of heat and cold. He should be provided with all the implements that facilitate house-cleaning, regulating the lights, windows, ventilators, and registers. He should look after the fuel, light and water-supply, and never allow these to run out. He should be required to keep bright and untarnished the furniture of the pulpit, and communion table, and see that the latter is supplied with spotless linen, and the "elements" for the Lord's supper. He should be instructed to keep the collection plates on the communion table—never on the floor. He should see to it that the books used in the service are in their proper places, and water, and in warm weather, a fan accessible to the minister. He should not be expected to act as usher; though, when addressed, should always answer intelligently and courteously.

5. He should be provided with a diagram of the Church and be prepared to give all needed information as to location and price of pews to those desiring to rent seats.

6. He should be required to be present at the Sabbath-school, provide water for the children, and be ready to respond to any service needed by the superintendent.

7. He should be required to keep all the conveniences of the Church scrupulously neat, and provided with all necessary appurtenances.

8. As soon as a congregation has dispersed he should throw open all the windows and doors for a

thorough ventilation of the house. Carbonic acid gas exhaled from hundreds of lungs, some of them diseased, left corralled in a tight house may breed contagion, and such feculent air is always inimical to health. He should frequently air and sun the pew cushions and dust the upholstery. He should be provided with coverings for the pulpit and chairs, and adjust them before sweeping. Cuspidors, if allowed, should be cleaned every Monday.

9. It should be required of him to report and bulletin all lost articles and deliver them to their owners, after proving property. Every Church should be provided with a committee to see that the sexton performs his duty. The committee should take an inventory of all the property entrusted to his care, and occasionally inspect the same.

10. The sexton should permit no loitering about the Church, no romping of children, no boisterousness, no practicing upon the organ, or piano, by unauthorized persons.

11. When funerals, or marriages, are held in the Church, those able to do so should pay him a reasonable fee for his services. Unless otherwise stipulated he should be paid for opening the house for conventions, entertainments, and lectures.

12. As soon as the congregation has had time to disperse the sexton should turn down the gas, and people should not detain him by prolonged conversation, or tardy exit.

13. The sexton is entitled to courteous treatment by the officers and the congregation. He should not

be regarded simply as a menial, but as an *attache* having important and dignified duties to perform. The pastor, without undue familiarity, should endeavor to attach him to his service, and never demand of him servile work at the parsonage without requital.

14. The sexton should see that the clocks in the Church be set to the established time.

15. If the Church be provided with a bell it should be rung punctually at the appointed time. The duration of bell-ringing should be fixed and never exceeded.

16. To prevent misunderstanding as to his service-duties and compensation the Church should have a written contract with the sexton, and scrupulously regard its observance.

CHAPTER XI.

THE PHYSICIAN AND THE SICK-ROOM.

1. The preacher should never interfere with the physician by proffering his own favorite nostrums, suggesting another doctor, or, reflecting upon the skill of the one employed. Ministers weaken their influence by giving testimonials to patent medicine venders and empirics.

2. In case of severe illness, inquire of the physician in attendance as to the propriety of a visit and of

religious service. Sometimes alarm is created and is the dust in the balance that turns the scale death-ward. The patient may need absolute rest, and may be under the influence of narcotics to superinduce sleep. To rush into a sick-chamber, without information as to the condition of the patient on the invitation of some excited and indiscreet relative or friend, is criminal.

3. If you have reason to suspect that the physician's inhibition resides in his contempt for religion and its ministers, then ascertain from those nearest the sick-bed the conditions on which to judge of the propriety of a visit. Doctors generally believe in the medicine of the mind and sometimes invite the offices of ministers as an aid in the treatment of the case. Few are willing to take the responsibility of forbidding ministerial approach to the very sick, with death impending.

4. Be cheerful of speech and manner in the sick-room, and never speak "of graves, of worms, and of epitaphs," or other people's diseases and your own ailments. Promiscuous conversation should never be indulged. Never allow the sick to be awakened to see you. If you have time, wait for a waking hour, or call again. Never attempt to administer the communion when one can not swallow a drop of water, or is in a state of coma, or delirium.

5. When death is inevitable and the invalid is ignorant of its approach, and friends desire that you should apprise the dying—approach the subject gently—somewhat thus: "You are very sick, and life is uncertain, and if it should please the Lord to take

you, do you feel quite ready?" This will lead out the patient's mind, and up to the point you desire to reach, and give the sufferer opportunity for religious offices, and suggest immediate attention to business affairs. Common sense, and the spirit of sympathy and tenderness must guide in so delicate a crisis.

6. Never take a dripping umbrella, or mud-covered overshoes into a sick-room, nor wear a damp overcoat, or shake the hand of the patient violently, and with pressure that may pain. Warm your hand, bridle and soften your tongue, and step as if shod with slippers of wool. Shed sunshine, make music, and you will cheer.

7. If you find a room tightly closed and crowded with a gossiping or lugubrious crowd of thoughtless visitors, suggest that they retire, and give the patient a chance for repose and pure air.

8. If religious services are had, the fewer present, the better. Pray in a subdued tone and briefly. Never sing, unless requested without suggestion upon your part. Discourage all ejaculation from boisterous religionists. Come in, stay in, and go out as a southern zephyr breathes on flowers.

9. Teach your people to notify you when sick, as they do the doctor, and when they do, go at once, and see what service you can render.

10. Regular doctors are very punctilious in the observance of medical ethics, and very jealous of any infringement on their prerogatives. Physicians in your own Church will expect you to call on them for service when sickness invades the parsonage, and

when equal in skill to others in the community should be preferred. Generally they will make no charge, but, it will be expected that you ask for a bill. Where much attention has been gratuitously rendered some small token of grateful regard will be appreciated. Should a physician present a bill pay it without reluctance. If, too large for your purse, frankly say so, and ask for time to pay it as your resources will allow. Never recommend a doctor when you have several in your Church, even though it be one of their number. Drum for nobody. They forbid advertising and have no claim on the minister as a perambulating bulletin.

11. Should you happen where immediate relief is required, and a doctor is not at hand, or tardy, your observation and experience may enable you to prescribe simple remedies, such as antidotes in poisoning, tourniquets in bleeding, blisters, massage, hot baths, etc. Risk the giving of no dangerous medicines, or any to be taken internally when there is any doubt as to the malady. Tell the doctor, on arrival, what you have done. Inform yourself concerning the treatment in cases of wounds, drowning, burns, and poisoning. You may thereby save a life. But never, except in cases of great emergency, turn physician.

12. Get your prescriptions filled at the drug store designated on the paper of your physician.

13. When a druggist is the vender of medicines employed for vicious purposes, or uses his business as a cloak to the liquor-traffic, disapprobation should be expressed with regard to such nefarious conduct, by

refusing him countenance by patronage in the legitimate lines of pharmacy.

14. For your information we extract a few sections from the standard of medical ethics adopted by the American Medical Association:

§ 4. "The physician should not fail, on proper occasions, to give to the friends of the patient timely notice of danger when it occurs; and even to the patient, if absolutely necessary. This office, however, is so particularly alarming when executed by him, that it ought to be declined whenever it can be assigned to any other person of sufficient judgment and delicacy; for, the physician should be the minister of hope and comfort to the sick, etc."

This painful office will generally be relegated to the clergyman, and he should study the most effective method of making the communication to prevent a too sudden shock, and consequent depression. When a physician has delegated this office he should not counteract its effects by holding out a hope that he has surrendered.

Art. i. § 7. "The opportunity which a physician not unfrequently has of promoting and strengthening the good resolutions of his patients, suffering under the consequences of vicious conduct, ought never to be neglected. His counsels, or even remonstrances, will give satisfaction, not offense, if they be proffered with politeness, and evince a genuine love of virtue, accompanied by a sincere interest in the welfare of the person to whom they are addressed."

Thus the preacher has an effective ally in the physician, if the latter respects his own ethical code.

Art. ii. § 3. "Patients should prefer a physician, whose habits of life are regular, and who is not devoted to company, pleasure, or to any pursuit incompatible with his profession."

§ 6. "Patients should never allow themselves to be persuaded to take any medicine, that may be recommended by the self-constituted doctors, who are so frequently met with, and who pretend to possess infallible remedies for the cure of every disease. However simple some of these may appear to be, it often happens they are productive of much mischief, and in all cases they are injurious, by contravening the plan of treatment adopted by the physician."

Inasmuch as quackery, the vending of secret medicines, and patent nostrums, and opposition to hospitals, autopsies and dissections, have their seat in ignorance, a minister should join with conscientious practitioners in the endeavor to educate public opinion to a better understanding of these matters, that the public may properly discriminate between pure science and the audacities of unscrupulous charlatans and pretentious empirics, and that laws originating in prejudice may be expunged from our statute-books. To hold physicians and surgeons legally responsible for malpractice, and then subject them to heavy penalties for adopting the only means of acquiring knowledge and skill is an inconsistency unworthy of the 20th Century. Grave robbery would never be resorted to, if a foolish prejudice did not exist, preventing the use of such "subjects" as could be obtained without a wound to the sensibilities of surviving

friends. One of the greatest of American surgeons bequeathed his body to the medical college in which he was a professor, for dissection, that he might contribute toward the breaking up of the prejudice existing with regard to anatomical demonstrations. An autopsy is no more a reprehensible mutilation of the dead than is the process of embalming. The clergy owe it to the living never to put themselves in opposition to an autopsy conducted in the interest of medical science, and hence, of philanthropy.

CHAPTER XII.

FUNERALS AND THE UNDERTAKER.

1. As soon as you hear of a death in your congregation go to the house. Do not attempt to comfort by essaying to stop the natural outburst of grief, even with the most apposite Scriptural promises. Nature must have its vent ere grace can assert its sway. A knowledge of his resurrection power did not stop the tears of Jesus. He "loved Mary and Martha and Lazarus," and the death of the latter made him mingle his tears with the bereaved sisters. As a man he wept; as God he said, "Lazarus, come forth."

Jesus is never an indifferent spectator of anything his people suffer. He is the great sympathetic nerve of the Church over which the joys and sorrows of

his people sensibly pass. Sympathy is a kind of substitution by which we are put in the place of others and are made to feel as they feel. "Weep with them that weep." "The eye that will not weep another's sorrows, should boast no gentler brightness than the glare that reddens in the eye-ball of the wolf."

If the bereaved become sufficiently composed you may offer prayer. Avoid allusions tending to a harrowing of the feelings. Make no suggestions then as to the time and place of the funeral, and the nature of the services. Retire soon and leave solitude and sleep to do their soothing work.

2. Wait to be approached as to the funeral and be passive to the wishes of the bereaved. If others are desired to participate, assign them the part designated by the family. Never, without the consent of the family, invite a minister who may be present to assist.

3. Where the services are to be at the house go early enough to have prayers with the family; if at the Church and the distance is short, it is customary to go to the residence, and go with the procession to the Church. Ascertain whether a carriage will be sent for you.

4. Your place is afront the casket and to the right of the undertaker. At the Church go before the coffin, repeating the appointed sentences in a slow, distinct tone, concluding as the body is placed upon the pedestals. While the body is being transported down the aisle and placed on the bier the organ should undertone so softly as not to drown the accents of the preacher.

5. If several participate, have each to understand his place in the order of exercises and occupy it unannounced. A dirge may be chanted after the introductory sentences. The best place for the hymn should be after the prayer which should succeed the Scripture lessons. In the prayer do not specify all the relatives. You may specify husband, or wife, or children, but should generalize other relatives. Unless the body is committed in the Church omit the benediction until the services are concluded at the grave. If friends are permitted to view the deceased take your stand at the head of the coffin and remain there until all have passed. The undertaker's place is at the foot of the coffin, and he should direct the congregation so that there be no collision, or confusion. In leaving the Church precede the corpse, and stand by the hearse while the coffin is being deposited in it. Your place *en route* to the cemetery is in a carriage preceding the pall-bearers, who should be followed by the hearse. At the cemetery precede the body to the grave, standing at the foot of the grave during the service, and as soon as you have concluded join the family at the head. If societies have a service, claim precedence for that of the Church. When all have concluded pronounce the benediction. Attend the family to their carriage and take a kindly leave of it, not attempting then to converse, or console, but promise to call the succeeding day.

6. When the body has been lowered into the grave begin your service, having some friend, or the

undertaker, or sexton to cast the earth when you repeat, "dust to dust," etc. Do not allow the earth to be rudely thrown. The box should be muffled, as rattling clods are final discharges from the artillery of woe, and serve to shock and shatter the heart. When not specially desired it is wise to omit the symbolic earth, or substitute flowers and evergreens. If you use any symbol of committal at the house, or Church, have an hour-glass supplied with white sand. The custom of using earth is "more honored in the breach than the observance."

7. Do not in inclement weather linger long at the grave, endangering thereby the health of those exhausted from long watching and the strain of grief. After the service is ended suggest that the family retire to their carriages, and leave the sexton to fill the grave. You will be wise if you provide yourself with a clerical cap to wear in severe weather while conducting the service. Unless the day is propitious shorten the service at the grave to the committal and benediction. "Many a funeral makes several more." Decorum does not demand hazardous exposure.

8. Funeral sermons should be short, and eulogies void of extravagant praise. Speak pointedly to the living of the brevity and uncertainty of human life, but remember that death is a more impressive preacher than any living one. Choose your words of comfort and employ no artifice that will open afresh the wounds of the smitten heart. Let no desire to please betray you into undeserved panegyric of those who had an unsavory reputation. When little in praise

can be truthfully said, say nothing. Qualifying remarks are apt to give offense. Unwonted eulogy will discredit your candor. The silent tongue needs no bridle.

9. The use of the usual ritual service at the funeral of a notoriously wicked person is incongruous. It borders on blasphemy to commit the body of a sinner who died out of Christ, "looking to the general resurrection" of believers, and giving thanks "for the good examples of all those thy servants, who having finished their course in faith . . . . are in joy and felicity." It is better to frame a service, void of untruthful expressions, and yet so fashioned as not to hurt the feelings of surviving friends.

10. Families should take their leave of their dead while sequestered from the gaze of others. There is a growing disposition to interject an interval between the public obsequies and the private burial. A commendable custom is also coming into vogue, in our cities, of holding night services, so that friends need not hurry from and back to business, and the services not be hastened for lack of time. No curious crowd is attracted by the presence of hearse and carriages; the undertaker is not exalted above the minister, and the family can, next morning, proceed to the grave, without having to provide an expensive retinue of carriages for a crowd of cemetery excursionists.

11. The custom of sending floral tributes is also coming into deserved desuetude, and simplicity is happily taking the place of ostentatious parade.

Emblems of one's occupation are in bad taste and should never be displayed. If any symbols are used let them be Christian—crosses, crowns, harps, and anchors. Expensive mourning wardrobes, offensive to refinement, and oppressive to the poor, are vanishing under the spirit of reform being wrought by the enthronement of common sense.

12. In the case of those prominent for their virtues it is graceful for the pastor to furnish the Church paper with a memoir, which should be brief and free from rhetorical phrasing.

13. Ministers should discourage Sunday funerals. They overtax pastors, and interfere with Church worship and often are the product of a vanity pleased with parade.

14. It is not improper to accept from the rich and those having no claim upon your service, compensation, or presents, but, in no case should they be exacted. From the poor they should be kindly, but firmly declined.

15. It would not be wise to refuse to officiate when cremation is employed. It is only a rapid way of accomplishing what nature, through putrefaction, will do in a longer period. In earth-burial it is "dust to dust;" in cremation it is "ashes to ashes."

16. Pastors should be on good terms with undertakers, but not subject themselves to the dictation of the domineering.

17. When carriages are employed the undertaker should send one for the minister, and not so early as that he will be kept waiting at the house. It is the

undertaker's duty to be prompt and provide all necessary conveniences for disposing of the company.

18. Where several carriages are employed the minister should never be placed with the bereaved. The frequency with which he must attend funerals forbids such prolonged contact with grief.

19. When earth is required for the committal service at a private house, the undertaker should supply it.

20. When the undertaker is requested to furnish a minister he should not exact a fee for his services without first consulting him.

21. When a minister has assumed the cost of a funeral, in charity cases, the undertaker should be generous in commuting his bill.

22. If an undertaker is given the privilege to bulletin his business on the church he should expect to pay for such advertising in money, or in services to the poor buried at its expense.

23. When a minister is requested to recommend an undertaker he should prefer one who is a Christian.

CHAPTER XIII.

THE PASTOR'S WIFE.

1. People have no right to expect a preacher's wife to be an assistant pastor. All wives should be helpmeets to their husbands irrespective of their occupation. But a pastor's wife is under no more obligation than any other woman in the Church, who has

capacity, time, and opportunity. She must on account of the frequency of having to entertain visitors, and the disposition of many to be critical in matters concerning the parsonage, be more than ordinarily diligent in setting her house in order, and keeping it tidy for daily inspection.

Considering the number of visits she must receive or make, it is irrational and cruel to make her president or chaplain of every female society, and solicitor for every enterprise asking for money. If she has capacity and time it would be unwise, since others should be trained to the work. Official position often serves to engender jealousy, or to invite antagonism which deflects from her to her husband. A pastor's wife has as much right to choose what she will do as any other woman in the congregation. She should return all ceremonious calls.

2. She is not bound to visit those who do not visit her, though it may be a graceful and gracious thing in her to go and see the aged and invalid. She is under obligation to receive all courteously, who call at the parsonage, receive their messages in the absence of her husband and transmit them, if important, to him. She should, with her husband, call on strangers.

3. She should endeavor to be an example of meekness and quietness, and so to dress as to display no culpable female vanity, and so fashion the manners of her children that they may be exponents of a wise, Christian, home discipline. She should never be a slattern, or a scold.

4. She should not seek to know the secrets confided to her husband, and should he trust them to her she should scrupulously refrain from their publication to another.

5. She should never criticize others, nor censure her husband. Nor should she vainly extol his merits, nor institute comparisons in his favor with other ministers.

6. On account of her husband's familiarity with trouble and sorrow in his parochial work, she should be diligent to make his home cheerful. She should be a *home* missionary.

7. She should respect his hours of study, show an interest in his work, and may profit him by gently pointing out his pulpit errors, but her censorship should never degenerate into pragmatism. When he has done extraordinarily well, and others have spoken to her favorably of his effort, it will not spoil him to tell him what she thinks and others have kindly said.

8. She should never visit places of amusement not approved by the Church, or associate with people of shady reputation and of doubtful character. Courtesy does not require her to accept invitations to card and wine parties. Piano playing for parlor dances will weaken her husband's influence.

9. She should never repeat to her husband the ugly things said by mischief-making and "sore-headed" saints. Keep all such leaven out of his mind if he break the bread of life. Scandal and gossip do not help that loaf to rise. Only appeal to his discipline when the children are unruly beyond her control.

10. She should have his linen and pocket handkerchiefs ready for him Sunday morning. A missing button draws heavy drafts on grace. Send him to his pulpit serene and on time. Before he starts put him on dress parade to see that he is rightly accoutered for public review. Make him keep pared and clean his finger-nails.

11. As her husband's resources are small, she should learn the value of a dollar, when, and how to buy, dress within his means, and entertain with a *menu* proportioned to his *spare* money. She should help to lay up something for "a rainy day." She is not bound to keep a hotel for all the guests of the Church; nor is the parsonage a society hall.

12. Should she play the organ, or sing in the paid quartette, she is as much entitled to compensation as others.

13. Should the parsonage committee call without previous notice its members have no more right to "go through the house" than other visitors.

14. She should never confide to servants what she is not willing to have circulated.

15. She is not required to attend all the funerals at which her husband officiates. She is not a parish mourner.

16. She should enjoy a vacation as well as her husband, and if practicable, with him.

17. She should personally acknowledge presents made her, and attend "receptions" given by the Church, and make herself agreeable to all, but introductions made at them do not imply social *entre* at

the parsonage. She has a right to protect her children from evil communications that corrupt their manners.

18. She should take the same care of the parsonage and its furniture she would if they were her own. On leaving it she should leave it in as good condition as moving will permit.

CHAPTER XIV.

THE PARSONAGE.

1. The Church should keep it in repair, and as well furnished as the average homes of the parish. The pastor should not suffer it to be abused, and if it is by members of his family he should repair the injury. Leave it in as good condition, barring necessary wear, as it was found. Plant trees and vines though others may sit beneath them. A pastor should be more particular in his care than an ordinary tenant.

2. On moving, leave a few coals, and the linen laundried and neatly stored. Turn it over to the custody of the committee, making an inventory of the silver ware and other valuables.

3. Second-hand bedsteads, mattresses, and lounges, harbors for vermin, should never be put in a parsonage. Old clumsy furniture should be exchanged for that more modern, and easily handled. Worn out furnaces and ranges make life a chronic woe.

4. A pastor should have a perfect understanding as to the relation of the parsonage to his salary, and as to who is to pay for repairs, water, and gas.

5. Never ask to have supplied costly furnishings, bric-a-brac, and silver ware. Own your own bedding.

6. The parsonage committee should have the house put in order to receive a new pastor, and the pantry supplied with a few days' provisions.

CHAPTER XV.

MARRIAGES.

1. Ascertain the marriage law of the state; conform to it. Where a license is required to capacitate you to perform the marriage ceremony, obtain it before officiating. Make prompt returns to the appointed officers of the certificates.

Where a license for the parties is required, get it in possession before wedding. Never marry those under legal age without the consent of parents. Discourage elopements.

2. Decline to marry a man in a state of intoxication. While the marriage of a person divorced for other than a Scriptural cause is forbidden, you are not bound to pursue a detective, catechetical course in every case. Where there is legal authority, and nothing to excite suspicion, you may properly conclude there is no obstruction.

3. While the parishioners of another pastor may be privileged to invite you to marry them, you owe your brother an obligation, and have the right to decline unless his approval is obtained. It would be courteous to refer them to their own pastor, and suggest that the invitation come through him, and that he be associated with you in the ceremony. As he must change the lady's name on the record, propriety would seem to suggest his approving cognizance. This rule does not apply in the case of near relatives.

4. Where a marriage ceremony is to be used requiring responses, and a posturing of the parties and their escort and attendants, there should be a conference, or rehearsal beforehand, or awkwardness and embarrassment will ensue. Inquire whether a ring is to be used.

5. If the marriage is to occur in a Church, the consent for its use should be had from the trustees, and an arrangement made with the organist and sexton as to service and its fee.

6. The position of the man is on the right hand and that of the woman on the left. The processional and relative position of the attendants is a matter of conventional taste and local usage—concerning which the minister should consult and conform. As to the celebrant's dress that is a matter of taste, or of rubric or canonical prescription.

7. Marriages in Churches are generally more elaborate than those in homes, and where a Church prescribes a liturgical service it should be used. When the service is at the house the minister usually

employs a ceremony of his own, and it is much shorter than that of liturgical prescription.

8. When a ring is used the man places it upon the fourth finger (the thumb being the initial digit) of the lady's (ungloved) left hand, and holds the ring while saying (after the minister, by clauses) the covenant dowry. The ring was originally used because it contained a seal with which covenants were stamped. Emblematically—it is of gold, the purest of metals, indicating the chastity of the relationship, and a circle, symbolizing the endless nature of the obligation. It is to be a mentor of holy contract. The most approved taste prescribes that the wedding ring should be a plain massive band of gold.

9. When a minister joins their right hands, he should put his right hand upon theirs while pronouncing them to be husband and wife together.

10. To prevent embarrassment, the minister should after the benediction, shake them by the hand, congratulate them, and introduce them to the company as Mr. and Mrs. ——, thus first calling the bride by her new name. The custom of kissing the bride has been abandoned.

11. When refreshments are provided, the minister should remain, taking his position at the table next to the bridegroom and ask a blessing on the marriage feast. He may excuse himself immediately after supper, taking formal leave of the bridal party, and making a general salutation to the company.

12. The matter of sending a carriage for the minister is conventional and governed by the circumstances of the party.

13. Usually the minister furnishes the bride with a marriage certificate. Those printed in colors and gold are counted vulgar; those engraved and printed with black ink are in good taste. Never give one with places for three photographs unless especially requested. It savors of egotism.

14. It is customary for the bridegroom to place the fee within an envelope, and have his "first man" hand it to the minister with the license. The minister should never look at his fee in the presence of others. It will make him, if he does so, appear mercenary. The ignorant will sometimes ask the charge. The amount should be left with the party. Some states fix a minimum fee of two dollars.

15. When parties come to the parsonage to be married, without witnesses, members of the pastor's family should be called. Others who may be in the house ought not to be invited in without the consent of the party.

16. A minister should never publish a marriage without consent. For prudential reasons he may officiate at a secret marriage, but should never withhold the return of the legal certificate longer than the law prescribes.

17. A minister is not expected to make bridal presents. But he may with propriety give a book on the marriage relation. Dr. Daniel Wise, (Hunt & Eaton, N. Y., Publishers), has prepared one, neatly bound in white silk, and there is a dainty little volume, called, "The Wedding Gift," by John Wentworth Sanborn, which contains the certificate, marriage

service, poetical selections of marriage and the home. It is printed on calendered paper, with copper-faced type, and with exquisite covers tied with white ribbon. Either of these petite volumes will be esteemed when presented by the celebrant to the newly-wedded.

CHAPTER XVI.

THE ARENA.

1. If a theological debate is desired the challenging party will communicate the propositions in clear and unmistakable terms, stating what it is proposed each shall affirm or deny. If accepted the parties shall confer or agree upon a committee to decide where and when the debate shall occur, the time each speaker shall consume on each proposition, and who shall open and conclude the controversy upon any given point. A chairman, called a moderator, shall be selected, and each party to the debate shall select an umpire, and they in turn a third to whom all questions of scholarship and authority shall be referred for decision. The moderator will decide every point of order arising in the progress of the debate, and govern the decorum of the speakers and the audience. It is not usual for the moderator, umpires, or audience to decide as to who has the best in the controversy. Each auditor is left to determine this in his own mind.

2. Everything like acrimony of temper or speech is out of place in religious polemics, and each party should encourage candor and courtesy upon the part of all who hear the arguments presented.

Neither prejudice nor passion should be permitted to obscure the mind, or cloud the heart of the parties to the debate. At the battle of Thrasymene the heated soldiers of Rome and Carthage fought in the bosom of an earthquake and knew it not. Threatened with being swallowed up in a common gulf of ruin, the passion of the fight was so intense that neither of the combatants was conscious of the impending peril. And so it is often the case in a theological debate that the mental athletes become so impassioned as to fail to perceive the danger of a common ruin to both, and the cause for which they contend. No one incompetent to rule his spirit so as to prevent an unruly and unlovely temper should ever enter the arena of debate. If the controversy degenerates into a pit contest then it were better the quadrangle had never been entered; and if the brutal pugilists of the prize ring are able after their bloody rounds to shake hands and part as friends, what ought to be the amiable conduct of Christian controversialists? The following rules of controversy formulated by Prof. Hey, of the University of Cambridge are standard:

Rule 1st. The terms on which the question in debate is expressed, and the precise point at issue, should be so clearly defined, that there can be no misunderstanding respecting them. If this be not done, the dispute is liable to be, in a great degree, verbal arguments, etc.

Rule 2d. *The parties should mutually consider each other, as standing on a footing of equality in respect to the subject in debate. Each should regard the other as possessing equal talents, knowledge, and desire for truth, with himself; and that it is possible, therefore, that he may be in the wrong, and his adversary in the right.* In the heat of controversy, men are apt to forget the numberless sources of error which exist in every controverted subject, especially of *theology* and *metaphysics*. Hence arise presumption, confidence, and arrogant language; all which obstruct the discovery of truth.

Rule 3d. *All expressions, which are unmeaning, or without effect in regard to the subject in debate, should be strictly avoided.* All expressions may be considered as unmeaning, which contribute nothing to the proof of the question; such as desultory remarks and declamatory expressions. To these may be added all technical, ambiguous, and equivocal expressions. These have a tendency to dazzle and bewilder the mind, and to hinder its clear perception of the truth.

Rule 4th. *Personal reflections on an adversary should in no instance be indulged.* Whatever be his private character, his foibles are not to be named nor alluded to in a controversy. Personal reflections are not only destitute of effect, in respect to the question in discussion, but they are productive of real evil. They obstruct mental improvement, and are prejudicial to public morals. They indicate in him, who uses them, a mind hostile to the truth; for they prevent even solid arguments from receiving the attention to which they are justly entitled.

Rule 5th. *No one has a right to accuse his adversary of indirect motives.* Arguments are to be answered, whether he, who offers them, be sincere or not, especially as his want of sincerity, if real, could not be ascertained. To inquire into his motives, then, is useless. To ascribe indirect ones to him is worse than useless; it is hurtful.

Rule 6th. *The consequences of any doctrine are not to be charged on him who maintains it, unless he expressly avows them.* If an absurd consequence be fairly deducible from any doctrine, it is rightly concluded that the doctrine itself is false; but it is not rightly concluded that he, who advances it, supports the absurd consequence. The charitable presumption, in such case, would be, that he had never made the deduction; and that, if he had made it, he would have abandoned the original doctrine.

Rule 7th. *As truth, and not victory, is the professed object of controversy, whatever proofs may be advanced, on either side, should be examined with fairness and candor; and any attempt to ensnare an adversary by the arts of sophistry, or to lessen the force of his reasoning, by wit, cavilling, or ridicule, is a violation of the rules of honorable controversy.*

In debate "the Fathers" are much appealed to, and venerable manuscripts. Any attempt to pervert them by misquotations, partial quotations, or false translation is dishonorable. Certain principles and rules have been formed for developing the true meaning of such authorities and of the Holy Scriptures, as, viz.:

Rule 1st. The interpreter of a written document must have a thorough knowledge of the language in which it is written.

Rule 2d. He must possess an intimate acquaintance with the subject of the writing. Many words have different significations in different sciences and arts; and the particular meaning they were intended to convey, in any instance, must be agreeable to the nature of the subject on which they were employed.

Rule 3d. The true interpretation of a writing often requires a knowledge of the character of its author. His peculiar bent of mind, his temperament, his vocation, and especially his political or religious tenets, may have had an influence, for which some allowance should be made.

Rule 4th. If the writing to be interpreted be of ancient date, the interpreter should ascertain the genuineness of his text; whether it has descended to him as it came from the author, without any corruptions or interpolations from other hands.

Rule 5th. The interpreter should also be well acquainted with the history of the country and of the period, in which his author wrote. Words have different meanings in different ages; and writers are insensibly influenced by the existing fashions, and other circumstances of a local and temporary nature.

Rule 6th. The mind of the interpreter should be wholly free from all antecedent bias in favor of any system, doctrine, or creed, which might influence his judgment, in the interpretation he is about to make.

Rule 7th. In making the interpretation of a document, the subject and predicate of each proposition

should be carefully distinguished; the various sentences and clauses should be construed in reference to each other; and the resulting sense of all the parts should be connected and consistent.

Rule 8th. Words, which admit of different senses, should be taken in their most common and obvious meaning, unless such a construction lead to absurd consequences, or be inconsistent with the known intention of the writer.

Rule 9th. When any word or expression is ambiguous, and may, consistently with common use, be taken in different senses, it must be taken in that sense, which is agreeable to the subject of which the writer was treating.

Rule 10th. Doubtful words and phrases must always be construed in such a sense as will make them produce some effect; and not in such a sense as will render them wholly nugatory.

Rule 11th. Violations of the rules of grammar do not vitiate a writing, in which the sense is distinctly expressed. When a passage is imperfect, or unintelligible, the interpreter is at liberty to supply such words, as are manifestly necessary to render its sense complete. But he is not allowed, in a similar case, to expunge certain words from the text, in order to give an intelligible meaning to those that remain.

Rule 12th. When there are no special reasons for the contrary, words should be construed in their literal, rather than in their figurative sense; relative words should be referred to the nearest, rather than to a remote antecedent; and words, which are capable

of being understood in either, should be taken in their generic, rather than in their specific sense.

Rule 13th. However general may be the words in which a covenant is expressed, it comprehends those things, only, on which it appears the parties intended to contract, and not those, which they had not in view. But when the object of the covenant is a universality of things, it comprehends all the particular things, which compose that universality, even those, of which the parties had no knowledge.

Rule 14th. Whatever is obscure or doubtful in a covenant should be interpreted by the intention of the parties. If the intention of the parties does not appear from the words of the covenant, it should be inferred from the existing customs and usages of the place, in which it is made. If the words of a covenant contradict the well known intention of the parties, this intention must be regarded rather than the words.*

Rule 15th. When former interpreters are appealed to, in order to establish the sense of an ancient writing, those, *cæteris paribus*, should be preferred, who were nearest the author, in time or place, as his children, pupils, correspondents, or countrymen; and who had, therefore, better advantages for knowing his mind, than more distant commentators.

3. It is always best that the rules of order to govern the moderator should be settled. Roberts'

*Satri, Dialect. Instit.; Kirwan, Logic; Le Clerc, Ars Critica; Vattel, Law of Nations; Rutherforth, Lectures on Grotius; Gilbert, Law of Evidence; Pothier on Obligations; Domat on the Civil Law.

rules of order are perhaps the best adapted to a religious controversy.

The umpires, too, in the interpretation of authorities should be governed by established precedents and conventional standards.

CHAPTER XVII.

THE PRESS.

1. The legitimate press is a powerful ally of the pulpit, and corrupt literature, of the devil. Make friends with the former, and be on the alert to neutralize the influence of the latter. Be patient of criticism and slow to rush into print for vindication. "Let your works praise you," and God defend you. The press has every advantage in a controversy. As for vicious newspapers let them severely alone. "Give not that which is holy to dogs." Give them no provocation to bark at your heels. The ablest and best divines are caricatured and assaulted with scurrilous letter-press. "The man that makes a character makes foes." To be pedestaled is to be a target for the arrows of envy and detraction. Censure is the price paid for distinction. Nobody attacks the negative, passive, and obscure. Jealousy, like death, loves a shining mark. Let an enraged viper alone, and it will sting itself to death. The best vindication any wronged man can have is serenely to do his appointed

work. If you do some unappreciated thing, then do some other good thing, and recognition will come at last.

2. Do not write your own eulogies. If the paper should fall out with you it will hit you the severest blow with the club your own vanity, or indiscretion, or unsuspecting simplicity, has loaded. "I" is a club. Ego is a dangerous poniard. Be courteous when interviewed. Give reporters all information to which the public is entitled. Let them praise you if they like, but remember that notoriety is not fame. A man with his name always in print is exposed to much criticism, and if he contributes to his own publicity he must not flinch when prodded. Never say anything to a reporter you would not like to see in print. You can not safely tell a private thing and hedge against its publication by laying an embargo on the interviewer. A secret is a very public thing. "Geese can cross mountains if they carry pebbles in their mouths," but the moment they begin to cackle the eagles pounce on them. Never use another's name freely in an interview. Ask the reporter to read you his notes and correct his errors.

3. Publish no sensational titles for sermons in your Church notices. Nothing is more disappointing and damaging than unsated curiosity. Let the gospel be your attraction. Paul published but one topic—"Jesus and him crucified."

4. If called upon to furnish an abstract of a sermon for publication, suppress all reference to self. Strike out the adjectives. What was pleasant to the ear of

the hearer, may be flashy and bombastic to the reader. Rhetoric can not endure cold type. Do not print your witty sayings. Covet no reputation as a clown. There is not a sparkle of humor in the Bible. Be sparing of caricature, and invective, and satire when preparing copy. Be brief if you would not be edited—"cut," so as to spoil the sense. Give your strong points only.

5. In writing for the press use ink, write legibly, and only on one side of the paper. Let the sheets be small. Avoid interlineations and blots. Dot your "i's" and cross your "t's." Be doubly careful to write proper names legibly. Fame has been defined, "to be killed in battle, and have your name spelled wrong in the bulletin of the slain." Few people can patiently endure to see their names spelled wrong in print. If you desire to be printed accurately ask for a proof-sheet.

6. If you furnish an account of an entertainment, be sure if you mention one participant to mention all who took a part. Discrimination will offend and you will be charged with partiality. Make no odious comparisons. Do not let commendation verge on extravagance. Refer to no mistakes or embarrassments. Make no apologies. As a rule let others report entertainments.

7. Under no circumstances write anonymously. Sail under no false colors. Reply to no anonymous communications.

8. Be chary of controversy. If vulnerable to censure say nothing. "People who live in glass houses

should not throw stones." Cast no boomerangs that may curve back to wound your own hand.

9. Under no circumstances contribute to the publicity of any interior troubles in your congregation, and never "give away" the confidences of your people.

10. Have a committee to furnish your Church notices.

11. In writing for the press, never attach honorary titles to your name. Let the editor place them if he chooses.

12. In writing obituary notices be brief and sparing of eulogy.

13. If purposing to write an article for a magazine, drop the editor a note, giving its title and scope, for perhaps he has already accepted one on the same subject, and will not need it, however excellent it may be. If he wants an article of that character, he will so write you, and when your manuscript is received he will read it, fix the price, and immediately inform you of its acceptance and the value placed. You will be paid at once, but months may lapse ere it is published.

14. If you design publishing a book observe the copyright law. Send the printed title page and one dollar to the librarian of Congress. When published send two copies of the book to the librarian. Print on title sheet "copyrighted."

15. Never dedicate a volume of sermons. They are not the subjects of personal compliment. They are too sacred to be made the vehicle of flattery. Let your preface be short. Avoid egotism and

apology. Let the book tell the story. If essential to a better understanding with the reader give the *raison d'etre* in simple and unaffected terms. Do not detain the reader on the threshold. Make a copious index. It is half the value of a work. Make a clear contract with the publisher. Never begin to print until certain you can furnish the copy as needed by the printer. Return proof-sheets promptly. Read a second proof. If doubtful of the sale bind only enough to meet the demand. Provide the sheets to meet a possible demand, or stereotype, and thus put no dead capital into binding. It is a safe plan to contract for a royalty on each volume sold. Every printer is not a publisher. Have an eye to the ability and facilities of the printer to bring your book into public notice. Send a copy gratis to the newspapers you desire to have notice it. Be patient when visited with adverse criticism.

Carefully write the manuscript, and get a good typewriter to copy for the printer's use. Many a good book is rejected because of illegible copy obscuring the sense, or rendering its expression difficult to discern. The disease that has consigned many a live book or article to the morgue is bad copy.

If you desire a rejected manuscript returned, furnish the postage, or expressage.

16. Never print a Church notice, or news in a Sunday newspaper.

17. Select a taking title and make your book attractive in the letter-press and binding.

18. Use no coarse engravings. Have good pictures or none. Confer with your publisher as to the illustra-

tions. A good picture is an object lesson, and throws light on the text. It rests the eye and pleases the taste, as it embellishes the book.

19. Encourage your people to patronize the Church periodicals. Get them subscribers by public commendation and private solicitation. They are assistant pastors, and will, by making your people intelligent as to Christian work, help you to raise your benevolent collections. Count it no humiliation to seek for subscribers, and no condescension to collect from them. Get the rich to supply the poor. Procure and circulate tracts.

20. Never accept a subscription book as a bribe to its commendation. Be careful what you approve. Warn your people of a bad book, and apprise them of an especially excellent one. As you have opportunity look at the libraries of your parishioners, and if you see among them a vicious book, kindly warn them of its character.

21. Never furnish a book canvasser with a directory of your members. The unscrupulous will represent you as sending them. Many regard the book agent as a traveling nuisance.

22. Treat book agents courteously. Many noble women and men are making their livelihood that way. Besides, many good books are thus brought to the attention of people. Should you desire to assist an agent to a livelihood and do not want the book, then modestly inquire what commission she receives, and then give that. Such an act of charity, however, to save feelings, must be done with exquisite tact and supreme gentleness.

23. If you have useless books in your library, take them to a second-hand dealer, and he will fix the price on them, and allow you to select from his stock an equivalent to their value.

24. Never loan books of reference or standard works, as you will likely need them in your studies and should ever have them at your elbow. Borrowed books are seldom returned. Keep a memorandum of those you loan.

CHAPTER XVIII.

THE PLATFORM.

1. Where there are several speakers the youngest has the precedence in the order of speaking. The more experienced are presumed to be able to plow new ground. A man of wide reputation ought to be able to hold an audience to hear him, though coming last.

2. If called on to introduce a speaker, never embarrass him by taking his time, anticipating his thoughts, or by raising high expectations of what the audience may expect to hear.

3. If announced to deliver a staple lecture, make no apologies. You are presumed to be prepared. Enter at once upon the lecture. Begin by addressing the chairman. You need not address the audience by terms, though it is proper to say, "Ladies and

Gentlemen." If a political subject, simply say, "Fellow Citizens;" if a society lecture, address the association in whose service you speak.

4. A popular lecture, which people pay to hear, should be so thoroughly mastered that no paper is needed. It should embody your most mature thoughts and forms of expression. The power of every vowel sound should be studied. The charm of platform address is in clear articulation of the vowels, freedom and grace of action, and diversity of style of expression. A lecture should include transparent statement, word-painting, pathos, satire, invective, caricature, wit, humor, posture and gesture. It should be kaleidoscopic. Never cry over your own tear-pictures, nor laugh at your own anecdotes. Humor is always more effective when the speaker looks grave. When a climax is anticipated before articulated and the closing clause is drowned in applause, do not repeat it. Oratory will not stand an *encore*. Wait until a roar of laughter, or a round of applause has ceased before beginning again. If interrupted in a declamatory strain, keep the key-note and strike it when you resume. During the waiting interval stand erect, show no delight, indulge no smile, and start again as if not surprised. If annoyed by any untoward behavior conceal it as much as in you lies, and if constrained to rebuke let your reproof be so mild as to enter the heart obliquely, and conquer by gentleness. A show of anger will create a malaise in the mind of the audience that will chill feeling and destroy receptivity.

5. Be careful of the stage setting and distribution of light. If scenery is at hand, have a drawing-room "setting." Foot-lights have the effect to make the speaker look taller. A small table covered with a cloth of a warm color is pleasant to the eye. Music before a lecture discounts its effect. Perfunctory prayer had better be omitted. There is something ludicrous in praying that the speaker's mind may be enlightened when he is about to repeat for the one hundreth time that which is stereotyped on his mind and cerebrated in his tongue.

6. If the lecture is an illustrated or experimental one be sure that an expert manages the stereopticon, or apparatus. If charts, maps, or diagrams are used do not have to hunt for the location of that you wish to point out with your wand. Hesitation is an east wind. If a manuscript must be used turn up the corner of the leaf so as not to turn two pages and thus introduce halting embarrassment. Turn all the leaves down evenly and then press down each one, separately laminating them. With a graceful stroke of the hand fold down the corner and you can turn it over readily. Familiarize yourself with the manuscript so as not to be servile to it. At least extemporize, or memorize the illustrations and anecdotes. The reader loses eye-power. The flash of a flaming eye is magnetic; it kindles a conflagration in the audience. The eager up-turned eyes of an audience impart inspiration to a speaker. When you read—*read.* Do not declaim and gesticulate violently as if a marionette moved by wires and ventriloquized for speech. Good

reading may fascinate when bad elocution may repel. Shun common-place phrases and "chestnut" anecdotes. Be fresh, brilliant and breezy. Be radical, rather than conservative. All ideals must transcend the real, and all caricature be extravagant. People will be pleased with the most severe lampooning of their vices and follies if the lecturer keeps in a good humor. The moment he displays the fanatic and common scold his audience will draw away from him.

7. Local hits are ill-advised when they wound pride, and hurt hearts, no matter what applause they may elicit. Puns, if used, should be extremely good, easily perceived, and please the subjects of them, to be effective. Punning is the cheapest and most vulgar of all wit, and gentility should be very shy of its employment. Never suffer a popular lecture, which is to be often repeated, to be printed *verbatim*. It is a good plan, to protect against literal publication, to copyright it. Have an abstract of of your own prepared for the reporter in other terms than those you use on the platform, and never publish your wit, humor, anecdotes, or illustrative incidents.

8. Respect the antecedents, and the denominational and political prejudices of your hearers. Make no fling at the town. A well-turned compliment to the locality will make friends.

9. If desiring to enter the lecture field professionally, put your business in the hands of a Lyceum bureau. The best are "Redpath's," Boston. Chicago and Cincinnati, and the "Star," New York. The

bureau will make engagements, giving terms, routes, hotels, etc. They require from ten to fifteen *per centum* commission. Lecturers command from twenty to one hundred dollars a night. A few, of phenomenal fame, command higher prices. Never lower your rates. If your sense of justice requires a reduction make it after the lecture as circumstances suggest. It is protective to condition engagements on so many tickets being sold in advance. Require those locally employing you to work up the patronage to the paying point. If people have bought tickets they will brave the weather, and overcome other obstacles to attend. A large audience is magnetic. Mass your audience. As an old divine says, "If you want a good fire get the chunks together." Soldiers have an adage, "There is nothing like the touch of the left elbow." It has been observed that men are braver in line of battle than when deployed as skirmishers. So, a compacted audience is more sympathetic with each other and the lecturer. Do not let the sale of reserved seats serve to scatter your audience. Fill up the unsold seats. Few will object when the advantage is ingeniously stated. Do your best always, as much as you can, and never allow a small and impassive audience to abate your power. Be especially gracious to an audience that has assembled in spite of forbidding circumstances.

10. Thoroughly advertise. Press notices judiciously selected are not vulnerable to the charge of egotism. Those conducting the lecture are supposed to be responsible for the advertising.

11. For local advertising patronize the home printer. Newspapers do a deal of gratuitous work and are entitled to local patronage as compensation. If clergymen and editors give gratuitous notices, supply them with complimentary tickets. Send at least two to each rendering such service.

12. If you are to assault established opinions and settled traditions, give fair notice of your radicalism.

13. If desiring to canvass for engagements, there are books that will give you the address of lecture-engaging societies.

14. If lecturing on behalf of moral reforms, be temperate in argument, and exact in statistics and statements. Be sure your alleged facts and authorities can not be successfully challenged. Be fair and candid. . Let your moderation be known of all men. Intemperate zeal has damaged many a cause and discounted many an advocate. Manage to address the ladies so as to win their approval. Always close with something that will send your hearers away in a pleasant mood. Conciliate prejudice; pour no oil on the flames of passion.

15. If recalled, do not repeat yourself. Be sure your second lecture will gratify as much as your first one.

16. Let no lecturing interfere with your other duties to those entitled to your services. If you have to be away from your stated services, see that your place is fitly supplied, without cost to those you are engaged to serve. Permit your home-work to suffer no loss by your absence.

17. If not providentially hindered, scrupulously meet your engagements at the appointed time. Give yourself ample time to meet an appointment if transportation should be tardy. If detained, relieve anxiety by despatching to those suffering it. Meet your appointments at any cost of personal ease, or outlay of money. If you fail to meet an engagement, indemnify those employing you.

18. As to dress, observe the local custom. If the precedent requires full dress, wear it. Never appear before an audience in a sack, or cutaway coat. When a dress-coat is not required, wear a Prince Albert, which should always be buttoned. A white tie is always tasteful.

19. In advertising, it is not objectionable to use lithographs, and other engravings that attract attention to the lecture. Never offer photographs, or books for sale. Sandwich no advertisements foreign to the subject and occasion.

20. Never write for publication anything that reflects on an audience you have addressed, or a locality you have visited. Reply to no adverse criticisms made by the local press, or correspondents. It savors of sensitiveness to censure to which a candidate for public recognition should be superior. Let those pleased with the lecture be its defenders. Sour and querulous editors will sometimes dip their pens in gall. Nothing sweetens the bitterness of censure like dignified silence. Profit by censorship. If a point is obscure, and the humor of an anecdote is not readily discerned, illuminate, or eliminate it. Supply

its place with something "taking." A lecture should grow, fruit and mature. Heed the censure of your adversaries as much as you husband the compliments of your constituency.

21. If you can not make lecturing a pronounced success, abandon the field. A good sermon or essay may prove a dull lecture. Freedom of thought and speech are the prime factors in a "taking" lecture. The lecture platform will not endure starch. An overweening dignity may defeat your end, and humiliate your pride of reputation. Be popular in your style. "Put the cookies on the lower shelf." Abridge your field. Be sure that your plow cuts no more than it can turn. "Innocuous desuetude" is a great nerve-sucker. Let your words be so vascular, that if punctured they would bleed. Study epigrammatic speech. Suggest more than you say. Hint something for the intelligence of your audience to supply. Agreeably surprise by sudden transitions. Never let your lecture smell of the shop. Do not be so smooth as to become monotonous. Never apply with words an anecdote that makes its own application. He is a poor artist that has to label his pictures. Far-fetched illustrations fail of their object. Unimportant details are monotonous, and stiff and studied attitudes weary. Diversity of tone and action break up monotony. Slang disgusts. Long poetical quotations are hurtfully reactionary. Show yourself a mental athlete. Down opposition by muscular manhood. Never beg for the patronage of applause. If it does not come in when expected rush on and conquer by impetuosity and reserved strength. If your

tongue slips, pick yourself up and hasten away from the blunder. If you attempt to correct an innocent mistake you may repeat the failure, and thus advertise it. Move on, and the intelligent will credit you with better knowledge and the show of discernment, and the ignorant will not perceive it.

22. Loiter a season after the lecture to give those employing you an opportunity to speak with you if they so desire.

23. Have a receipt for your fee written and ready to pass to the treasurer. Leave the community without grumbling at your reception and entertainment. It is best to stop at at a hotel, but if assigned private entertainment accept it gracefully. The providing of a carriage is a matter of local agreement.

CHAPTER XIX.

MORAL REFORMS AND POLITICS.

1. Abstain from the use of tobacco as Paul did from meat offered to idols. It will make you malodorous if you smoke it, and give you an offensive breath if you chew it. As those animals whose protection is in their disgusting secretions are all unconscious of their loathsomeness, so tobacco destroys the sensitiveness of the olfactory nerve that the person using it is not sensible of the malodor that attends him. Aside from all considerations of health

it prejudices many, is offensive to most of ladies and the sick. It mars usefulness, and the habit, if formed, should be abandoned. You can not talk effectively to a "mourner," if a person of refined tastes and unimpaired sense, with a tobacco breath.

It permeates the clothes and is persistent in its staying powers; it soils the linen, stains the teeth, and frequently frescoes the chin and corners of the mouth. There is no warrant for it in the Bible unless it be, "Let him that is filthy, be filthy still." Young brother, never learn the habit, if you would not have your youth despised. Old brother, for the sake of example, quit it. Nothing can be coarser than its use in the pulpit. Think of a preacher with a cud tucked away under his cheek, his tongue bathed in amber, his lips dripping with nicotine, reading "Blessed are the pure in heart," and the prohibitions attached to animals that chew the cud—classed as unclean—from Leviticus. With ill-grace could he talk of the iniquity of rolling sin under the tongue as a sweet morsel, while his own is yet wet and foul with the liquor of the weed.

Then it is an unjustifiable expense. Congregations will not be swift to raise the salary of a pastor, who can afford to spend from fifteen to twenty-five cents a day for cigars. Save this by giving up the hurtful habit, and give it to the poor, or missions, and thus, be a good instead of a bad example to your flock. Parents, who do not wish their boys to acquire the habit, will deeply lament your influence, if you use tobacco, and this will shear you of a lock of strength. But, if you will persist in its use, be genteel enough

not to smoke in a house in which you are a guest. The strong odor will betray you, even though you put weather-strips on the doors of your chamber. The scent of some women is as keen as that of a greyhound. And surely, you have respect enough for public opinion never to puff your smoke into the faces of people in the street.

2. Never acquire the habit of taking anodynes to soothe your trembling nerves, or narcotics to woo sleep. Opium, hasheesh, chloral, antipyrine, cocaine, lupulin, and the like, are tyrants more cruel than the Neros and Haynaus of history. They cure to ruin. The relief and rest they give are illusive, and is certain to be followed by a *malaise* that is mind-distracting and body-racking. The narcotic habit is easily acquired, and the hardest of all to break. Wo to those physicians who recklessly prescribe it! When they employ it the patient should never be informed of the magic of the mixture. No druggist should ever refill a bottle on an original prescription that has contained it. Many mothers are giving "soothing syrups" to quiet their babies in infancy, binding them with the withes of this pernicious habit. The mother that puts her babe to sleep with paregoric, and "soothing syrups" and "cordials" that she may go to prayer-meeting is committing a sin. Far better that she should stay at home and sing lullabies to and walk the floor with her restless babe, than that she should pray and testify while it is locked in the unconsciousness of an opium sleep. Be faithful, good pastor, and warn that mistaken mother of her habit-fixing dosing.

3. As for the use of intoxicants it is too obvious for anything more than statement, that the preacher should abstain. Above all yield to no hospitality that expresses itself through wine and ale. Frown upon wine parties, and dinners where liquors are served as a part of the *menu*. If forewarned that wine is to be a part of a feast, do not give it the countenance of your presence. Social drinking is the great drunkard-maker. Very obtuse are the spiritual sensibilities of a woman that with jewelled hand and silvery voice tenders the wine cup and invites to a pledge of health with the lure of its sparkling, laughing graces. The more she is feathered with accomplishments, and endowed with charms, and clothed with social state, the more is she dangerous—"a beautiful tyrant! a fiend angelical!" When the fair and refined in high life smile upon the tippler and libertine, the hyena of hell howls along the pathway of life, a moral leopard keeps ward and watch at the street corners, and a deadly asp is coiled in the flowers of society. Frown upon the custom. If called to officiate at a wedding where wine is served at the marriage-feast, you are not called to be a martinet, but let no persuasion or fear to offend induce you to relax your integrity. If a glass is placed at your plate, silently protest by letting it go unsipped. If caught at a banquet where toasts are drunk, join not in the revel, and never be persuaded to respond to a sentiment that is to be ratified with wine. The substitution on your part of water is not sufficient to break the power of your influence. Be

a gentleman, without pragmatism. Be a Christian minister, true to the standards of the Church, though it cost you the sneer of the wanton.

4. If your Church prescribes the use of unfermented wine at the Lord's supper scrupulously observe the rule. So despotic is the drink-habit that it is declared reformed drunkards have relapsed from a single sip of alcoholic wine. As the cup is simply symbolical, anything that represents the blood of Christ is adequate as an object-lesson. Competent scholarship has affirmed that the wine of Jesus' time was non-alcoholic. Whatever your opinion, in this respect, take the safe side. You can, at least, afford not to wound the weak consciences of your brethren, who have scruples as to the use of fermented wine.

5. Here is a good formula: "Total abstinence as to all that is harmful; moderation as to all that is good."

6. Be pronounced on behalf of the prohibition of the liquor traffic, and against the use as a beverage of all that will inebriate. Vote as you pray. Stand for Christ and home. Admonish the brother who rents his property for saloon purposes. He is *particeps criminis* with the dealer. Remonstrate with him who signs an application for a license to sell liquor. If they will not reform their ways, exalt the standard, purge the Church, and let the incorrigible be to you "as a heathen and a publican." No toleration of the traffic, or beverage use of intoxicants by a pastor can be justified. Do not patronize the grounds where liquor is sold, by Sunday-school excursions to

them. Teach their owners that if they desire your recognition they must banish Bacchus and his revellers.

In a city where a "Law and Order League" exists to protect the Sabbath, to close the theaters, gardens and saloons on God's holy day, or at midnight, stand in with it, vote for its candidates, rally your members to the polls. This can not be regarded as offensive partisanship. You are expected to pursue this course. Support it in the pulpit and at the ballot-box. Use your potent influence to teach political parties that if they expect to retain their grip on a Christian constituency they must present platforms and candidates clean of complicity with law-breaking.

A pastor is not called upon to be a spy and detective in order to bring law-breakers to judgment, but his trumpet must thrill no uncertain sound when the battle is on, nor should any fail to find his floating plume in the thick of the fight and near the standard of the right. Disdain the bribe that sin is ever ready to proffer for silence and inactivity. The only way for a preacher of righteousness to secure and retain the good opinion of men and the blessing of God, is for him to stand squarely by every issue that looks to the peace of society, the restraint of the wicked, and the complete overthrow of licensed or permitted evil. If justice is perverted, preach of "righteousness, temperance, and judgment to come," until Felix trembles on his tribune seat.

Organize the children into a Daniel's band. Teach them to hate the drink-shop. Bring up a godly seed.

Grow a righteous sentiment. Make a constituency for temperance and prohibition that will secure the future and overwhelm this crowning iniquity.

7. Give no countenance to a licensing of the social evil or any oblique methods of corrupt officials to protect it from the hand of law. Encourage "Magdalene" and "Midnight" Homes and Missions. Welcome back to virtue's path the fallen, give them a new date from reformation, and seek for them employment and environment that will protect them from temptation and help them to stand firm by purity of life. Give a noble reading to the story of the woman taken in adultery and her accusers. "If the heavens fall," do not reject the penitent outcast. But be prudent lest you be deceived and the pearl-rejecting swine turn and rend you with the tusks of calumny. Jesus' "blood can make the foulest clean." If engaged in any special efforts to rescue this class, throw around you every safeguard against suspicion and slander. Never, under mistaken philanthrophy introduce to the employment of another a reclaimed cyprian without acquainting the employer with her former character. Engage with you those willing to "give them a chance." Frown on licentious men who seek to rob the pure of "the proudest jewel woman wears througout her little day."

8. Favor for office no candidate who bribes electors with money or whisky, or who terrorizes the polls to frighten from the ballot-box the weak and timid voter. Insist that pure, true men be nominated for office. If to help in the promotion of men of integrity, you may go to the primaries and even speak for

truth and righteousness. But do not weaken your influence by becoming a party wire-puller or drummer. As a patriot citizen you are entitled to political opinions and party preferences, but never carry the politician's plea into the pulpit. Respect the political affiliations of your parishioners. A pulpit "bull-dozer" is the meanest of all demagogues. Be brave enough to disdain the party-lash when a great moral issue is trembling in the scales of a municipal election. Be a Daniel in Babylon, as well as a saint in Jerusalem. Wherever you are, keep a lattice open toward heaven. The difference between putting religion into politics and politics into religion, is the difference between putting sugar in your coffee and coffee in your sugar.

CHAPTER XX.

AMUSEMENTS.

1. Do not confound the drama with the theater. The drama legitimate is truth expressed in a dialogue, a mimic transcript of possible life, the extremes of which are tragedy and comedy. The theater is compound. It has for annexes the bar-room and brothel. It has for its adjunct the vulgar "gag" and the half-nude ballet. It requires no virtue in actors and frequently the stage is used to advertise the charms of courtesans. The manager is unscrupulous and puts upon the boards the play that will draw without regard to its moral complexion. It clothes vice with

rainbow hues, and magnifies the villain into a hero. It apotheosizes collossal criminals, fosters escapades and encourages divorce by throwing around it the glamour of seeming justice. By indiscriminately denouncing the drama you may lose power with the thoughtful to warn against the seductive influence of the corrupted stage. The book of Job is a drama in which God and Satan, Job and his wife and three friends are interlocutors.

The parables are epitomized dramas. Congreve and Hannah More put into dramatic form ideals of English life of the purest type; Shakespeare interpreted the heart of human nature. Dramatic literature, much of which is as chaste as the icicle, may be read with pleasure and profit. Do not anathematize it because the theater sometimes employs it to give a complexion of virtue to the stage. Music and art have been perverted and made to serve sin, but pure, true art is not to be cashiered on this account. Therefore, in dealing with the theater, the opera, and the minstrel stage do not impair your influence by wholesale denunciations of the drama and merry music.

2. Athletic sports, properly conditioned as to time and auxiliaries, are not reprehensible. Gymnasiums properly conducted are to be approved. Clubs may be innocent. Discriminate as to their character.

3. Public balls are not to be encouraged. Do not confuse them with social dances among friends. If called upon by Church rules and your conscience to protest against all dancing, do not weaken your plea by extravagant denunciation or classification. Deal gently

and prudently with youthful offenders. Skating rinks are as corrupting as dance-houses.

4. Home recreations such as lawn tennis, croquet, chess, etc., are allowable when used in moderation. Card playing for wagers is to be condemned. Be charitable when dealing with games played without stakes. The tendency of card playing is to educate professional gamesters.

5. Horse racing should receive no Church encouragement; its adjuncts are corrupting.

6. Sunday outings and concerts tend to destroy reverence for the Sabbath.

7. The Church can not successfully protest against the theater while giving charades, cantatas, and variety exhibitions; or against the lottery when it employs the grab-bag and allied artifices of chance, or against "mashing" when it encourages post-office flirtations.

The Church can never be brought up to the gospel standard to meet the necessities of home evangelization, and foreign missions by adopting such debilitating expedients for raising money. It is "grinding gospel grist with the devil's water." By every consideration of sacredness and dignity the minister should refuse to be a showman. "Thou shalt not bring the price of a dog into the house of the Lord thy God." No better rule can be laid down than, "Take no diversions that can not be used in the name of the Lord Jesus."

Entertainments given for the cultivation of social relations and acquaintanceship, or innocent amusements provided for the young by societies connected

with the Church, are not wrong. When wisely planned and controlled they may be made efficient auxiliaries for the promotion of Church growth. All such gatherings should be opened and closed with devotional exercises. Recreate with Christ in presence, not with a caitiff conscience, but in the spirit of that liberty wherewith He hath made us free. Let us discriminate between liberty and license.

CHAPTER XXI.

TRAVELING.

1. Never stop at a ticket office window to parley with the agent. Others are waiting and the train will move at the appointed moment. Read your clergyman's ticket and be governed by the conditions. They can not be changed or modified except by the power that prescribed them. Apply for no favors, the granting of which would be a breaking of the law. The inter-state commerce law is so rigid that for a railroad to give a free pass to *anyone* would be to infract the law. Never allow another to ride on your ticket. It is not transferable. It is a sad fact that some clergymen are on the black list, outlawed of all favors upon every railroad, because of the misuse made of those previously granted.

2. Never hold a controversy with a subaltern over something he is required by superior authority to observe. Corporations discharge their employees for the

slightest disobedience, and they never know when they are from under the eye of a detective. Snares are set for them in every conceivable way. If they deflect a hair's breadth from the straight line drawn for their rigid observance and are detected, though the thing in itself be just, and right, and courteous, and commendable, they will be made to "walk the plank." Obedience must be absolute and the rules that govern it are inflexible.

3. When traveling, ask no favors based on your office. Do not be a martinet. You can not right the world, when you have no right to interfere. People are permitted to drink wine and to play cards in palace cars, and you will only make yourself disgreeable to others if you manifest your dislike in respect to these.

4. Never rebuke the insolence or neglect of a porter. If you have a grievance of which you wish to complain speak to the conductor of the car.

5. Never be familiar with the employees of a train. Ask them only concerning that related to their station. You ought not to expect them to teach you the geography of the country and its traditions.

6. If a train is behind time show no impatience; it will not put you on your way, and it may lower you in the esteem of others. Have something to read and you will lose no time. Do not waste it with idle complaints. If starting to fill an important engagement take one train in advance that you may avail yourself of a following one should anything happen to the first. Should it happen to a later one you would "be left."

7. In case of an accident injuring others proffer your help. Your intelligence may largely substitute the absent surgeon. Your office will enable you to command the services of others. You will magnify your office in the esteem of all by praying with those mortally hurt, and comforting any bereaved by the calamity.

8. In a sleeping car engage in no boisterous conversation, and especially after passengers have retired. Make no objection to snorers. You may not be fond of sheet music, but complaining about what a man does when he is asleep puts one on a par with a dog baying at the moon. As to all disturbances in a public conveyance you will get on quite as fast by silently bearing what you can not help.

9. Never presume on not being known and relax conduct becoming a minister. A man so much before the public is apt to be recognized by some one in every considerable crowd.

10. If suffering bodily indisposition or conserving strength for some public occasion just before you, courtesy does not require that you should surrender your seat to some stalwart woman. Let the conductor seat her. Courtesy to ladies is, however, always in order, when in justice to yourself and others you can make the sacrifice it requires.

11. On leaving a palace car it is customary to give the porter twenty-five cents. He has blacked your boots and dusted your clothes, and this is extra service and for that you pay.

CHAPTER XXII.

AIDS TO STUDY.

1. System is a great conservator of time and temper. The preacher should surround himself with all the helps that invention and industry have produced. Says Horace Binney, "A very large part of every man's reading falls overboard; and, unless he has good indexes, he will never find it again." Labor-saving machines have wrought a marvelous transformation of manufacturing and agriculture. The producer who does not employ them can not compete with the manufacturer and farmer who does. "If the iron be blunt, and he do not whet the edge, then must he put to more strength; but wisdom is profitable to direct." A man acquainted with the right way to do his work, after all his fatigue and flurry, will give less satisfaction than one who has learned the easiest and best methods.

Intelligence is as good as strength, and a skillful use of the helps afforded by others will save both time and temper, money and materials.

2. Among the aids to broad information is the "Homiletical Index," a hand-book of texts, themes, and authors, by J. H. Pettingill, textual and topical, published by D. Appleton & Co. It includes twenty thousand references to Bible texts and sermons based upon them. By the same process the author employed in making this book, you can make an index of your own. Procure a Bible with a broad

margin, and over against any verse or passage, note the volume and page on which may be fouud a discourse, comment, or illustration bearing upon the text. You can on the blank leaves afterward make a topical index. By getting the sheets from the American Bible Society you can have them bound, interleaved for homiletical plans and suggestions of your own, ultimating in a large treasury of homiletical material.

The Rev. Elon Foster has, also, published an Analytical Index of his several volumes of illustrations with a broad margin for indexing one's own library, and blank pages in a liberal appendix for cataloguing books, and a supplemental index. Half the value of a book is in a copious analytical index for ready reference to the topics of which it treats, and their parts. The habit of indexing striking ideas and important facts helps to fix them in the mind, so that they are readily recalled, and easily referred to after consulting the index.

For general reading Todd's *Index Rerum* is invaluable. Its use relieves from the slavery of keeping a common place book, such as Locke's. Todd's Index consists of a wide margin on the left of each page for the topic. The letters of the alphabet are printed *seriatim*, and the vowels. Each letter has two pages to each of the vowels, giving ten pages to each letter. The guide-word is written in the margin of the initial letter, it and the first vowel, and a brief of the subject, author, volume and page, is written to the right of the marginal line, thus:

A. c.
Atheism | of France, picture of, Schlegel's Lect. v. ii., p. 199.
B. i.
Bible | Study in S. S. Hom. Rev., Dec. '85.

There are, also, pages for indexing articles to be read and the titles of books designed for purchase, their publisher, and the price.

3. In "Mark Twain's Adhesive Scrap Book," Slote, Woodman & Co., 119 Williams St., N. Y., to fasten the scrap you moisten the gummed column and press with the hand.

While collecting scraps have a large number of cigar boxes labelled for the subjects and kept in pigeon-holes. When your box is full you can then place them in your scrap book topically. Subdivisions of subjects can be kept in envelopes in the boxes. This is preferable to interleaving scraps in books.

4. Sermon paper consists of sheets, with a red line drawn on the left of the page, perpendicular to it, with two smoothly cut holes through which a string is threaded for binding, enabling you to turn the page readily, while reading a manuscript, and keep your sermon together. When turned the pages fall flat without any smoothing. The best article is the brand U. S. M. No. 575. It is good for use when writing for the press, and for filing a manuscript, the the parts of which you wish to keep together. There are paper covers for binding in each case.

5. The following are standard books of reference: Dictionaries: The Century; The Topical and Synonimic Lexicon, by John Williams, A. M., published

by M. C. Lilley, Columbus; Rozet's Thesaurus of English Words and Phrases, Crabbe's Synonyms, Walker's Rhyming Dictionary, Bartlett's Familiar Quotations, Haydn's Dictionary of Dates, Allibone's Dictionary of Authors, Smith's Dictionary of the Bible, Wheeler's Familiar Allusions (James R. Osgood & Co., Boston, 1882.) Anthon's Classical Dictionary.

Encyclopædias: British, American, Chambers, Johnson's, The People's, McClintock and Crooks's Theological, Buck's and Kitto's, Practical Quotations, by Hoyt and Ward, (Funk & Wagnalls) with 50,000 lines of concordance, Day's Collection, Thirty Thousand Thoughts, Chambers's Encyclopædia of English Literature, or Taine's. Foster's, of Illustrations and Poetry, Concordances, Young's Analytical, (Funk & Wagnalls), Hall's (Gaston's) Collections. Hitchcock's Analysis of the Bible contains Cruden's Concordance, Gaston's Scriptural Collections, and much miscellaneous information.

Commentaries: Butler's Bible, Lange's, Olshausen's, Stier's Words of Jesus, Spurgeon's Treasury of David, Whedon's, Parker's Peoples.

Books of Illustrations: "Preacher's Cabinet," (Edward P. Thwing, Author), Long's Eastern Proverbs and Emblems, Bunyan's Pilgrim's Progress, Vaughan's, Bertram's.

Biography: Geike's or Farrar's or Deems's Life of Christ, Guthrie's Study of Character, Fox's Book of Martyrs, Conybeare and Howson's Life and Epistles of St. Paul, McDuff's Life of St. Peter, and of

St. Paul (2 volumes), Plutarch's Lives, Boswell's Johnson, Tyerman's Wesley.

Geography: Thomson's Land and the Book, Colton's or Johnson's Atlas.

History: Milman's History of Christianity, Neander's Church History, Green's (unabridged) English Common People, Ridpath's United States (unabridged), Thiers's French Revolution, D'Aubigne's Reformation, Little's Historical Lights, (Funk & Wagnall's) Guizot's or Draper's History of Civilization, Pressense's Early Years of Christianity.

Poetry: Ward's English Poets, Dana's Household Book of Poetry, Keble's Sacred Year.

Politics: McPherson's Hand-book, De Toqueville's Democracy in America, Adam Smith's Wealth of Nations, F. Lieber's Civil Liberty.

Drama: Knight's Shakespeare.

Standard Novels: Waverley (Scott), Leather Stocking Tales (Cooper), Last Days of Pompeii (Bulwer), Hypatia (Charles Kingsley), David Copperfield, Old Curiosity Shop, and Little Dorrit (Charles Dickens), Jane Eyre (Charlotte Bronte), Wandering Jew (Croly), Daniel Deronda and Adam Bede (George Eliot), Pendenis and Vanity Fair (Thackeray), Les Miserables (Victor Hugo), the historical novels of Miss Muloch, Knickerbocker stories (Rip Van Winkle and Legend of Sleepy Hollow—found in "Sketch-book," Washington Irving), House of the Seven Gables, Marble Faun, The Scarlet Letter (Nathaniel Hawthorne), Autocrat of the Breakfast Table and The Professor (Oliver Wendell Holmes), Uncle Tom's

Cabin (Mrs. Stowe), and the works of Geo. W. Cable, Rider Haggard, Thomas Nelson Page, Charles Egbert Craddock and Ben-Hur Wallace.

Diaries: Evelyn's and Amiel's; John Wesley's Journals.

Standard Sermons: Barrow, South, Melville, Chalmers, Channing, Robertson, Spurgeon, Parker, Beecher, Shepherd, Guthrie, Maclaren, Simpson (Bishop), Peabody, Dewey, and Macmillan.

6. Never let a book of skeletons, or sermon outlines get into your library. Avoid them as you would the plague. They are the leprosy of a preacher's library, the enemy of all invention, originality and personality.

7. Few ministers will save time by employing a type-writer. A ready writer will suffer less distraction and accomplish more with the pen. It takes time to learn its use, and daily practice to work it with accuracy and rapidity. A good one costs a hundred dollars. A cheap one is a nuisance. The Remington, Calligraph, and Hammond are the best. Many can not read a type-written sermon with the ease they can their own writing. The advantages are, more matter on a page, and manifolding. Its disadvantages are its cost, the space, the noise, the time to learn its manual, the carefulness required to keep it clean and in repair. Should you have one, it is not exactly the thing for a preacher to use it in correspondence. People always feel more complimented when you use the pen. If used in correspondence it is decorous to sign your name with a pen. If a

type-writer expert is employed, dictation cultivates a choice of words and the art of extemporizing. In dictation the words are first taken by stenography, and afterwards copied. As for other processes of manifolding, such as stylography, the electric pen, etc., the preacher will derive no special advantage from their use.

It is not decorous, except in unimportant communications, to use a postal card.

8. In arranging a library systematize by subjects. Have a shelf for metaphysics (the top one), for skeletons (the missing one), for didactic theology (the first one), for novels (the smallest one), etc. A glass front protects. Shelving attached to the wall superinduces moisture and mold. Numbering the backs mars the binding. Indexing the contents of books helps to ready reference. No memory system can be learned without nearly as much study as it would require to master a language. All of them are more or less arbitrary. The best system is that of John Shedd (New York City.) Dr. Buckley says, "Nothing so cultivates the memory as the habit of stating the exact truth."

9. Scripture and poetical and scientific and polemical quotations should always be literal — exact. Better write and read them than to quote inaccurately. Using different colors for book-marks, and associating them with the text, aids to ready reference. White paper, projecting at different lengths, with the chapter, page, and subject pen-printed at the end I have found helpful. In memorizing it assists to repeat

the passage aloud, with elocutionary emphasis. This brings two senses—seeing and hearing into service. The association of ideas with things is serviceable. I have used different colored marks with which I have associated an idea with profit. Self-invented signs and catchwords aid. A close analysis of the subject serves to suggest the fit procession of thought and leads to climaxes. The constant use of the memory strengthens the faculty. As to words with which to clothe original thought, never become servile to memory. The inspiration of an occasion will suggest fitter terms than will occur in the study. Widen your vocabulary. Study synonyms, antithesis, and alliteration. They give variety, contribute to euphony, and add a charm. Crabbe and Roget should ever be at your elbow.

10. Provide pamphlet cases for your periodicals and files for your newspapers.

11. A revolving book-case holding your reference books is serviceable. Never loan a reference book; when you require it you need it badly.

12. Wall maps and charts are invaluable.

13. Have a port-folio for your loose sheets. Number each page as you write it. A large linen envelope assists classification of manuscripts.

14. Have a leather cover for conveying your notes to the pulpit. Keep the sheets smooth and clean. A rumpled and soiled manuscript is discounting, and a yellow one smacks of age and frequent repetition.

15. Provide a cabinet of filing boxes for the preservation of your sermons, and alphabetically or topically classify them.

16. Cultivate the habit of cleaning up your desk. Have a place for everything and everything in its place. It is time-saving. Close your ink-stand to prevent thickening and to keep out dust and flies, and wipe your pens to prevent corrosion.

17. It is poor economy to use a corroded pen and clogging ink. In pointing pencils employ a sharpener, or a knife of the keenest edge. Never cut leaves with your pen-knife. It dulls. Have a celluloid paper cutter. Provide a long-bladed pair of shears for clipping extracts. Carry a pair of folding scissors in your pocket for instantaneous use when away from your study.

18. If you undertake to keep a diary, tether it to your desk. If you have to hunt for it you will neglect it.

19. Have a common-place book, or leaved slate, for jotting down thoughts as they occur. A book of celluloid tablets, with pencil attached for pocket use, will enable you to improve leisure moments. Have convenient a scratch-pad and pencil attached for miscellaneous scribbling and ciphering.

20. Dextrine is a cheap and serviceable mucilage Keep it covered when not in use to prevent thickening by evaporation.

21. Have a drawer with partitions for keeping stationery and stamps.

22. Provide a stand for your dictionary. Never permit the family to displace it. Study the dictionary. The subject changes often, but you need a change. You can not over-study language. Be an incarnate

lexicon. Study words as an artist does pigments and a musician rhythm, time and tone. If words are the signs of ideas get the right sign. Never use words to disguise ideas. Pulling barber's poles out of the throat is not rhetoric. You can not ornament the sun by tying ribbons to its disc. Be luminous. Light is decoration. "God is light and in Him is no darkness at all."

23. Never write or read in a dull light. A Student's Lamp yields a steady, transparent light. If you use gas, or a bracket lamp, dispose it so that the light will fall from the rear, over the left shoulder, on the page. Keep your eye single and your body will be full of light. Impaired vision impairs usefulness. Never let your congregation so sympathize with your failing vision that it will desire to pluck out their own eyes to give them to you. Study and write as much as possible by sunlight. Have your study bright, and it will help to put sunshine into your sermons. Never let it be "a den."

24. Provide yourself with a standard Bible—such as that printed by Eyre & Spottiswoode, London, Edinburgh, and New York (Cooper Union,) with which is incorporated an invaluable appendix. Having a flexible back, overlapping the edges, it can be interleaved for notes if the finest, thinnest linen paper is used.

25. Have it understood that your mornings are given to study and that you expect none but emergent calls. Suffer no promiscuous intrusion of the family into your study, or interruption of your hours

of preparation for the pulpit. Educate them never to disturb your working library, or remove anything pertaining to your work with the idea of cleaning up. Do that cleaning up yourself, for what is often confusion to others is order to the student. Receive no company in your study.

26. If in reach of a public library get its catalogue. Get on good terms with the attaches. Use their information. Be punctilious in observing the regulations. Do not keep books longer than the prescribed time.

27. Take the local papers and keep posted on current events, aid the reporters in gathering news, and they, in turn, will keep you posted. Improve by keeping abreast of your age. A preacher who lives in the past will be passed.

CHAPTER XXIII.

DUTIES OF PARISHIONERS.

1. Seek an early introduction to the pastor. Make no calls for a week except to offer assistance. Postpone a reception for a fortnight.

2. Do not expect him to know you on an introduction given at a reception, or after service. Cultivate his acquaintance until he knows you. Be sure he wants to know you by name and nature. Do not be offended, until he has had ample opportunity to

know you, if he should pass you on the street without recognition. He knows nothing of your circumstances, and you do him injustice to attribute any apparent neglect to these.

3. When you call do not attempt to prejudice him against others. Let him discover their faults. Don't talk down his predecessor, or the Church. Encourage him.

4. Be patient if he does not make an early call. He has many to see and is not ubiquitous.

5. Let the officers post him as where to buy, how to get about, and what aged, invalid, or bereaved persons he would do well immediately to visit. Appoint members to go with him on his first round of visitation.

6. When the pastor calls have as many members of the family see him as possible. Have him know your children. If you desire him to pray with you ask him. Do not wait until he proposes to leave. You will *always* please him by asking him to pray.

7. Should sickness occur apprise him, and should death be imminent be sure to let him know. If you do not, then do not blame him for neglect.

8. Should you move apprise him of your changed address, or he may lose time and you a visit.

9. Attend on his ministry. Occasionally speak to him after service, and if especially benefited by a sermon comfort him by telling him.

10. Never speak lightly of him before your children, if you desire his influence in their conversion. His reputation, words and work should be held sacred in their presence.

11. If you criticise him unfavorably to strangers, and employ others than your pastor to baptize your children, marry your young people, or bury your dead, you need not expect him to have power with the community. Should you, for any particular reason, wish the offices of other ministers you can always have them by speaking to your pastor, explaining the circumstances, and securing his co-operation. If you ignore him you will make him feel uncomfortable. It is his duty to keep the Church records, and if you leave him out the record will not show the baptism, marriage, or death. Church records are legal evidence, but a man can not record that of which he has not knowledge.

12. Should the pastor write you on any subject, such as the benevolent collections courteously reply. If not able to give, frankly say so, and he will know upon whom to depend. Do not decline to give because the amount is small. It will show "a willing mind." Give cheerfully. "God loveth a cheerful giver," and so does your pastor. Remember your covenant with the Church has put you under bonds to give according to your ability, and this vow gives your pastor the right to call on you for contributions to the stated offerings.

13. Never neglect "the communion." Show your willingness to show forth your Lord's death until his coming again. Go to Church rainy Sundays. 'Twill thereby encourage your pastor and you will generally have "a time of refreshing from the presence of the Lord." Our richest blessings generally come at the

end of our greatest sacrifices. The clearing-up shower is scarfed with the rainbow.

14. Go to the prayer-meeting and you'll get acquainted with God and his people. Your interest in prayer is thermometric of your religion. Say "just a word for Jesus," and at the judgment He will say something for you. Don't always testify, unless you have something new to say. A tree can not live on last year's sap. An experience forty years old has earned a rest. What you are, will interest more than what you were. Give others a chance. Don't ever be telling how wicked you were. Old moral sores are no more inviting than physical. Tell more about your graces than your disgraces. Don't brag about your religion. Suns shine. They do not shout. A religious hurrah is not an hosannah. Affect no religious tones. Cry with your eyes, not your voice. Talk with your mouth, not your nose. Don't say of yourself what you would get angry about if some one said it of you. Let your *works* praise you. Do what you say or don't say it. If you can not be an arc lamp, be a rush-light. Don't hide your candle under a bushel because you can't be an electric burner. Sing—time it. If you cannot pray, praise, or prophesy. Do not find fault with those who can.

15. Do not sink the Church in the societies. A branch must grow out of the tree to live. Do not belong to too many "auxiliaries." You are not called on to neglect your family to serve every interest of the Church. Neglected children are living protests against your over-zeal. If working for the

Lord every evening sends your husband to the saloon you are more likely to gratify the devil than to please God. "Let your moderation be known of all men." There is such a thing as religious dissipation. Be an all-round Christian. The earth flattens at the poles, and the arctics are regions of eternal snow and ice. The nearer you get to the equator the rounder you will be. Be willing to serve as a private if there is no vacancy among the generals.

16. Do not expect the pastor to *draw* while you pull back. The pews draw as well as the pulpit. Good hearers make good preachers. If you want the gospel to reach the masses make yourself a connecting link. Keep your pew-door hospitably open to strangers. Never show displeasure if you find your pew filled with visitors. Bring your neighbors. What is needed is not so much a preacher that will draw as a Church that will hold. Please and be pleased. Grumbling is a reading of the riot act. While a minister was at the synod a chronic growler suddenly died, and he inquired, "What was the complaint?" The answer was, "O, there was no complaint, everybody was satisfied." Nothing so inspires a pastor as a knowledge that his people are with him.

17. Do not menace the pastor. When he calls do not say, "A sight of you is good for sore eyes," or, "I've a crow to pick with you," or any other expression of dissatisfaction. Such familiarity is vulgar. Said a gimlet member to her pastor, "You went right by my house the other day and didn't stop." The perforated pastor replied, "Well, sister, how would I

ever get anywhere if I did not pass somewhere?" Maybe he went by because of those "sore eyes," and that "pickled rod." Not liking the pastor is no excuse for dereliction of duty. "Esteem him very highly in love *for his work's sake.*" The more inefficient the minister is, or you esteem him to be, the greater the reason for diligence and fidelity upon your part. A sacrifice of personal feeling will exalt your service, and result in a blessing. Read Matthew xxiii, 1, and the following.

18. Do not be a Church tramp. Be true to your own Church. Give sensationalism elsewhere "a wide berth." All churches have their troubles. You'll not get out of faction and feud by shifting your membership. Belong where you can *do* as well as *get* the most good. Don't be driven away because you fancy yourself slighted. Be too independent to run away. The Church belongs to you as much as to others. Do your duty and "having done all *stand.*" We require to be humbled and led more faithfully to look to God for success. Be charitable in your judgment of the officers. Perhaps they know more than you do about the particular thing you condemn, and expediency requires them to withhold explanation. Be considerate of the treasurer. His work is gratuitous, and but few men are capable of performing onerous unrequited duties and get their pay in blame. Churches are often compelled to use imperfect agents. Bear and forbear. Never resort to a law-suit or church-trial, if possible to settle it by arbitration. Submit your trouble confidingly to the

pastor, and trust him to umpire the difficulty. Loving you and your adversary, both have a common center in his heart.

19. Give your pastor information about strangers, the sick, the penitent, the poor, and children that he might gather into the Sunday-school. Co-operate with him when he asks your aid. See that your children attend the Sabbath-school. Help them in their lessons. Take them to Church.

20. If an invalid, keep alive your Church interest. Maybe you can organize a flower mission among children and direct their work, or make book-marks for the pulpit-books, and little fancy articles to be sold for some philanthropy; or by patience and prayer teach and bless your pastor.

CHAPTER XXIV.

BEHAVIOR IN THE PEW.

1. Put yourself in a devotional frame. Preparation for the pew, if you would "take heed how you hear," is as essential as preparation for the pulpit. Reading the Sunday morning paper is a poor prelude to public worship. Engage in no frivolous conversation while on the way to Church. Do not loiter about the front door in idle gossip. If a few minutes ahead of time, spend it in devout meditation. If you would not distract others of a devotional turn, refrain from conversation in your pew.

Make it a point to be punctual. Be early enough to hear the introductory anthem. It is uncomplimentary to the choir and disturbing to have persons entering while it is singing.

2. Provide yourself with hymn-book and liturgy. Attend reverently to all parts of the service according to the usages of the congregation with which you worship. In prayer and praise conform to the prevailing attitude of the place. Sing with the congregation. If the choir alone is singing, no matter how good your voice or how familiar you may be with the piece, keep silent. If your voice is dissonant, you will vex; if harmonious, you will be credited with vanity.

3. If seated behind another, keep your feet off the rounds of his chair, or the back of his pew. Nervous temperaments are greatly disturbed by such friction. Never drum with your fingers. Such a tattoo will annoy those of dainty ear, and distract attention. Refrain from everything that tends to withdraw attention from the speaker to yourself.

4. If possible, suppress a disposition to yawn. Yawning is contagious. You can swallow what another is saying without opening your mouth. Do not explode a sneeze like a shell. Smother it. Speakers do not like to be "sneezed at." The nose is a bad member with which to applaud. Cough as little and low as possible. Blowing the nose, like blasting a trombone, will blow you up in the esteem of the refined.

5. Never turn the leaves of a book while service is in progress, or read during the sermon. When a

hymn or liturgy is concluded, replace your book in the rack, or deposit it where it will not require your attention.

6. Sit erect, look at the speaker, and appear to be interested. Such attention will improve the dullest preacher. The pulpit gets inspiration from the pew. Looking about indicates distraction of mind, or vulgar curiosity. Never turn the head around to see who is coming in. Ministers are annoyed by this habit. Looking down, as if uninterested, is a slight to the speaker.

7. Looking at your watch or the clock is equivalent to saying, "I wish you would quit." Snapping the case is the height of ill-breeding. Dr. Plumer once reproved a watch-looker by saying: "My friend, put up your watch! We are discussing eternity, not time."

8. Do as little fanning as is consistent with comfort. Never flutter your fan. Do not fan another without permission. Many people catch cold from fan-directed currents. Some persons dread a draught of air on the back of their necks, and vigorous fanning in the pew behind them directs it on the sensitive point.

9. Never bring a dog to Church. A crying baby is nearly as bad. Never suffer young children to run about, or sit with friends who will not take the liberty to correct them, if they should misbehave. Having present an unruly child withdraw with it, rather than suffer it to disturb the worship. Very young children may be taught proper behavior in the

house of God. A devout bearing on the part of parents will impress children too young to comprehend the sermon. They are very vigilant and imitative in observing the conduct in Church of those they are accustomed to obey at home. "Offend not these little ones" by being fidgety and inattentive yourself. Never speak ill of the minister, or depreciatingly of the sermon in the presence of your children. Faith is a delicate plant and endures no barking of the surface. Once wound it and the blighted juices fly back to the trunk, and impair its life. If you do not revere the preacher and teacher, how can you expect your children to respect them?

10. Do not study the fashions in Church, nor scrutinize the dress of your neighbors. Fine dressing is out of place in God's house. It ministers to vanity and offends and keeps away the poor. Wear humility as a garment.

11. Let your dress alone. Make and complete your toilette at home. Stop long enough in the vestibule to arrange your wraps so that you can conveniently remove them, when you reach your pew. Leave dripping umbrellas with the sexton who should be provided with checks. Do not put on rubbers or wraps during the singing of the doxology. It is irreverent. All persons, saints and sinners, are expected to rise and join in singing the doxology, and reverently to incline their heads to receive the benediction.

12. Be attentive to strangers. Welcome them to the services. If in your pew, do not invite them out

by a grieved look. Cheerfully find a seat elsewhere. It is decorous to offer a hymn-book to a visitor. Make a home-feeling for the poor. The rich and poor should meet on a common level in God's house. Any of God's children are worth knowing. The best society is the society of the best people.

13. Friendly greetings after service are not disorderly, but frivolous and boisterous talking dissipates seriousness. Go home, without levity on the way, and live the gospel you have heard.

CHAPTER XXV.

THE PREACHER IN SOCIETY.

1. An ungentlemanly Christian is inconceivable. A Christian need not be a Chesterfield, but must have the generous heart that prompts to courtesy, and the gentleness of manner that manifests it. "Be ye courteous" is the injunction of an Apostle. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you," (Phil. iv, 8–10)—is an inspired prescript. There are more of the elements of a kind heart and a great sense of others' claims, in

what are called courteous manners, than is commonly supposed. What a right-mingling of just self-respect, with that humility which will not allow a man to think of himself more highly than he ought to think, lies at the foundation of habitual suavity of manners. What freedom from that arrogance which the vulgar mind cherishes in consequence of some factitious, outward circumstances, or fancied superiority; what good common sense, what a correct estimate of other's rights, what clever self-knowledge; what charity must prompt that behavior which never willfully wounds another's feelings, or even thoughtlessly by aught of assumption or of neglect. With what compassion do the high-hearted view the conceits of the fop and snob the vain-glorious Thrasos who praise and plume themselves while attempting to pull down the reputation of men, who would, but for their charity, scarcely, have set them with the dogs of their kennel. How contempt-inviting is this spirit when it manifests itself in those who by some lucky turn of the wheel of fortune, suddenly find themselves seated in high places of society to which they were neither born nor bred. No money, rank, or pride of power will excuse a minister from being a gentleman. If he be a vulgarian at heart, his lack of gentility, his poverty of breeding will only be the more disgustingly apparent by gilding or veneering. But when the rules of courtesy are constant, applying to all who are met, when all are treated with that respect which is the root of all true politeness—it breathes the spirit of that precept which bids us

honor all men and love the brotherhood. He gains much who practices according to this rule. The good-will of those around will amply compensate for every courtly bow and sunny smile, and open hand extended. Sow not in harsh words, in icy sympathies, and repulsive manners, the seeds whose fruit lonely and loveless selfishness gathers to its musty garner and weevil parasites.* There is a kind of chestnut-burr candor which pricks the hand, and only yields a worm-eaten kernel. Most of this so-called candor is but an assumed name for ill-breeding, and is as repulsive as a flower when made the covert and snare of a noxious spider.

2. The preacher is supposed to know and observe the rules of society. Clownishness will advertise him as a bore. As he is treated with the same respect as are ladies, he must emulate their gentleness. He need not be effeminate or supercilious, or even weakly kind. "Quit you *like men.*" He must not be a scented courtier, a flippant fop, a dudish dandy, a *dilettante* or martinet, but he must be refined in taste and genteel in deportment.

3. He must be pure of speech. His "conversation must be seasoned with salt"—sense. He must avoid hyperbole and expletive. Such exclamations, as "By Jove," "By Heaven," "Good gracious," "I'll be switched," "Confound it," "You don't say so," etc., will surprise and invite contempt. They will be regarded as substitutes for profanity. "Let your communication be Yea, yea; Nay, nay."

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*Rev. A. P. Peabody, D.D., Harvard University's preacher.

4. Tell no vulgar anecdotes. Hear none with approval. It is narrated of General Grant that, when one proposed an obscene joke he looked furtively around, asking, "are there any ladies present?" The old hero responded, "No sir, but there are gentlemen here."

5. He must avoid egotism and vain-glorying. Let "none think more highly of himself than he ought to think." Blow no trumpet. Let others sound your praises. The great are lessened by self-adulation. Think of the modesty that prompted the dying Howard to say, "Place a sun dial on my grave, and let me be forgotten." Such, "the righteous, shall be in everlasting remembrance."

6. He must not affect a mock humility. Disdain the driveling couplet:

> "Let me be little and unknown,
> Prized and loved by God alone."

God never loved a soul that desired to be little and unknown. The Uriah Heep kind of meekness is reprehensible. Sanctimonious tones and manners injure rather than promote a reputation for sanctity. Avoid a sepulchral speech. Lugubrious speech and carriage repel the young. Be cheerful without levity; dignified without starch, communicable without garrulity.

7. Hear others. A good listener is rarer than a good talker. The greater man you are, the more others will be complimented by your listening to them. You can learn human nature only by its self-revelations. When the geese gabble the eagles dine

on them. By hearing you will learn the faults of others; by reticence you will prevent them from learning yours. "Speech is silvern, but silence is golden." A gadding, gossiping, brawling clergyman will injure his pulpit power. Men hear with an ill grace the gospel from lips fouled with obscenity, or blistered with slang, or from a tongue barbed with scandal and severity.

8. Never indulge in a *double entendre* and then excuse it with a flippant quoting of *honi soit qui mal y pense*. Never be double-minded or Janus-faced. A single eye is coronal and looks steadfastly up into heaven.

9. Never pick your teeth in company, nor toy with a toothpick in the presence of an audience.

10. Never tilt your chair and balance on its hinder legs in a parlor.

11. Hawking, blowing the nose, sneezing and expectorating in company are vulgarities to be avoided.

12. Do not use your pocket-handkerchief at the table when napkins are provided. Never place your coffee-cup on the table-cloth, nor without asking permission drink from a saucer. Keep your viands on your plate, or the private dishes provided. Never take butter from a common plate with your knife, or put your spoon in the sugar-bowl. Never toy with your fork, knife, or spoon, or lay them on the cloth. Keep your elbows and hands off the table. Do not fold your napkin when done with it. If anything unpleasant is found in your food remove it without remark. Never express your disrelish of a dish that is being served.

If a furnished plate is handed you do not pass it to another but retain it. If a dish is passed you, help yourself and then hand it on. If you send your plate to be re-supplied put your knife and fork on its side. If tempted to sneeze, stifle it by pressing your upper lip firmly with the finger. Suppress all disposition to yawn. Never converse at a dining about anything disagreeable—such as disease, wounds, executions, death and the grave. Be punctual: if you go too early, you may discommode the preparations of your hostess; if too late, you may provoke by the overcooking the viands, or compelling the serving of them cold, or a bringing to you dishes out of course, laying extra service upon the waiters. When dinner is announced, wait to have yourself placed by the lady of the house, and do not seat yourself until others are ready to sit down with you. Offer to conduct a lady to the table, giving preference to your elders, or distinguished guests in the selection of their partners. Be careful not to put your chair on a lady's dress. Never volunteer a grace; wait for an invitation; when invited do not pass it to another. Never ask to be served twice to any dish. You may decline, without comment, soup or fish. Never dilate on what disagrees with you. Never compliment a servant, or offer a reward. Decline with a simple, "No, I thank you." Should you drop a fork or spoon do not stoop to recover it; let the servant replace it. Should wine be tendered—allow your glass to be filled, though you leave it untouched. Never smack your lips, or put your knife or toothpick in

your mouth at the table. Never speak with food in your mouth. Never use your napkin as a bib to protect a shirt front. Bread should never be cut, but opened with the fingers. Noiselessly sip soup from the side of the spoon.

Never call a waiter by ringing a signal on a plate, or tumbler, with your fork. When helping yourself use only the spoons and butter knives attending the dishes. Never drum the table. Never touch with your feet the feet of your *vis-a-vis*. Peel fruit impaled upon your fork. Never suck an orange.

Do not in a large company attempt to engage others in a universal conversation. Talk to those nearest you. Speak in a subdued tone. Never propose a conundrum, or make a pun, or tell a long story or anecdote while dining. Do not devour all on your plate, or "sop it," for gravies, or treacle with your meat or bread. Never wipe a spoon or knife with napkin or bread. Use the finger-bowl, wiping the tips of your fingers, then lay the napkin by your plate, unfolded. If compelled to leave, before the dining is concluded, excuse yourself to the hostess, and go with a general salutation to the company, and go, at once. The host or hostess should telegraph by a look to the leading guest to make a move to rise and retire. Clergymen are often invited to dinings because of their relations to their parishioners, and should help to receive and entertain the guests rather than expect particular attention.

13. Never break in on the conversation of others; if two should begin to speak simultaneously, defer to

your elders, or to distinguished guests. Never use technique, nor lofty rhetoric in conversation. Indulge in no puns, *double entendre*, loud tones, or laughing, nor introduce any subject that will embarrass, or pain others. If any are timid or neglected relieve them by attention. Never refer to your private grievances, or censoriously mention the absent. Avoid protracted stories. Recite no poems except when urged by general request. Don't weary by "talking Church." Do not whisper, or stare, or draw down your eyebrows, or indulge in any pantomime. When speaking never look about, at the deaf, or those remote from you, if you would not have them suspect themselves the subject of your remarks. Avoid expletives, such as "You know," "Don't you see," "Do you catch on," "You're right," and especially slang, such as, "Pull down your vest," "Now let go," "Wipe your mouth," "Oh, you're shouting." Never indulge in "small talk" to ladies; speak sensibly if you would compliment their intelligence. Never contradict, or correct an error in history, or of pronunciation, if you would not mortify.

14. You are not required to wear full dress suits because others do. You *may*, but a clergyman is not *outre*, who attends in a clerical, or Prince Albert suit. It would be vulgar for him to wear, in company, a cutaway, or sack coat.

15. Upon introduction to a lady, do not offer your hand unless you see a disposition to tender her own. In entering a large company give a general salutation, and during the entertainment move about

and address others. Monopolize no one, nor remain fixed in one position. Clergymen, more than others, are expected to distribute their attentions. Be careful whom you introduce to ladies without permission. In introducing give titles, but never manufacture a distinction. If you introduce a clergyman do not say, "Brother," but the Reverend Mr. ———, or, if a Doctor of Divinity, "the Rev. Dr. ———." Speak the name distinctly.

16. In company a frequent consulting of your watch is a vulgar sign of anxiety, or impatience. Never wind, or set the hands of your watch in company.

17. When in society let no mistaken zeal lead you to obtrude religious subjects upon those you meet. Never read. You may look over a portfolio of etchings. Do not touch the *bric-a-brac*, but content yourself in looking admiringly at *curios* and pictures. Never inquire the cost of anything.

18. Never, if possible to prevent it, so place your chair as to sit with your back to others. Never stand upon the hearth-rug with your back to the fire. Never enter a parlor with rubber shoes unremoved, or carrying a cane. See that a dripping umbrella is placed where it will not soil the carpet, or hearth.

19. Indulge no games that will diminish the dignity attaching to your vocation, but interpose no objection to others playing.

20. If invited, unofficially, to a wedding you will be excused from making a present, but should you make one send it in advance of the day. Make no

unfavorable comment on the service employed. Sink the clergyman in the guest. Within a fortnight call upon the mother of the bride.

21. If, unofficially, present at a funeral do not expect to be recognized as a minister by the family, or the officiating clergymen. It is no slight to have no seat assigned you in a carriage to the cemetery. You are not expected to send flowers, but should you elect to do so they must be white, and sent early enough on the day of the funeral to be placed on the coffin. Should they not be used esteem it no slight, and make no remark on their omission.

During the week following the funeral you have attended as an invited friend, you should call, and, leave your card, and not feel aggrieved if the family excuse themselves, with thanks for your considerateness. Never, when not the officiating clergyman, propose to write an obituary of the deceased.

If you are the pastor, and another clergyman is called to officiate, you are not required to attend the funeral, or to observe any special etiquette. If you feel aggrieved at another being preferred, hide your feelings and do not allow it to abate your pastoral attention. Many ignorantly fail to see the injury done your feelings and influence, but have the grace to suffer and be silent, and you will be strong. Make no reference in the pulpit to the deceased, but in general terms, in your prayers, remember those in grief.

Should you while visiting a cemetery observe a burial in process, or friends decorating a grave, pass

on, and do not join them, or appear to notice those thus engaged.

When invited to attend a burial, and benevolent societies have a ritual service to perform, the Church is entitled to the precedence, and when you have concluded, you will commit no breach by returning to your carriage and home, and especially, if other duties are demanding your attention.

22. If invited to a baptism, as a friend, retire immediately after the service. If you are the pastor, and another has been called as celebrant, you are not bound to be present though invited. Nothing could be urged but expediency against your absence. The ministry has its aspect of dignity as well as of condescension. No family physician thus set aside would think it his duty to be present to see another's treatment of a patient. No lawyer would be blamed, if another attorney were brought by his client into the case and made *primus*, for withdrawing, and declining to be present at the trial. The idea that ministers may be ignored, or set aside from their pastoral prerogatives and the comities practiced in other professions, and that they must be meek and humble and subservient, is neither scriptural, nor equitable. We are now speaking of the minister's *social rights*. What *he* may choose to do to conserve the interests of his Church and the souls of his parishioners rests upon other and higher grounds, if any, but if a wholesome self-respect, and regard for codal proprieties were more practiced it would not be long until the people would be taught to observe

some proprieties that they now disregard. Uriah Heep is no more to be admired when "in orders" than when humbling himself in the presence of a domineering master in a counting room, or a Chancellor's chamber. The man who has no teeth finds it easy to forego the eating of meat, especially, when the steak is tough. The rhinoceros can stand a deal of prodding that would make an animal, not covered with a pachydermatous hide, flinch.

If a clergyman must be unfrocked for daring to have the sensibilities of a gentleman, then the sooner we lose the comities in exchange for the canons, the earlier we will have a Church membership as conservative and careful of the pastor's prerogatives, and privileges, as the ministers are supposed to be of the tender feelings of the weak of his flock.

The Protestant Episcopal Bishop of Ohio, recently invited to deliver a lecture in a town of his diocese, had first to obtain the consent of the Rector of the parish before he could *canonically* mount the platform. A similar respect for the parochial prerogatives of each other would very soon teach our people that when the clerical offices of others than the pastor are desired, the channel for obtaining them is through the preacher in charge of the flock. No shepherd would think of entering another's fold there to exercise the authority of his crook, without his permission, pipe he ever so sweetly on his reeds. No sentinel on post would dream of permitting a passage of his lines without the countersign, even by the General of the Army. There is a vast difference between the

sentry at "charge bayonets" and at "present arms." It is the difference between a charge and a salute. There are some things for which the messenger of Christ must shake the dust from his feet, as a witness against cities and houses. A hireling may admit even a wolf into the fold, but a good shepherd would lay down his life for the sheep. There are some sheep deaf to the voice of a shepherd, whose ears are quick to hear the call of a stranger. Pastor and parishioners should learn the reciprocities of good breeding, which consist in a considerate care of others' rights and privileges. When a tenant has vacated the premises, what landlord would permit him to invade them when occupied by another?

Some Churches make canons to protect the tenantry of parishes, against those who would invade the rights of incumbency, and prescribe rituals to forestall the possibility of impertinent intrusions upon the proprieties of worship. Others do not, trusting to Christian courtesy and refinement for protection and propriety. Every case of failure to observe the prerogatives of a pastor, and the proprieties of devotional service, is an argument pleading for the rigor of a rule, and the rubric of a liturgy.

Said a Bishop to a class of young preachers, preceding ordination, "When you leave a charge, *leave it*, LEAVE IT ALONE." The people may be excused for recalling former pastors to perform special services, but, what apology can the ex-pastors make for *their* poaching on the preserves of those who have succeeded them?

23. If you meet a lady acquaintance on the street, politely bow, raising your hat, but do not stop her unless she halts; then, if you wish to converse, walk with her. Never halloo to a friend across the street. Salute by a wave of the hand, or a lifting of the hat. On a street-car offer your seat to a lady. Never converse with a stranger lady on a street-car.

24. Be prompt in meeting your engagements. If emergently prevented communicate the fact as soon as possible. Be punctual in the payment of debts, and in answering letters. Never write anything of importance, or courtesy on a postal card. In other than business correspondence use letter paper—not sheets from pads. Use stamps on plain enclosures, rather than Government envelopes. Place the stamps right side up, on right-hand corner of envelope. Write only the simple address. Even though recently bereaved it is a breach of etiquette to write a letter of congratulations upon mourning paper. It obtrudes funeral sadness on wedding joy. If you write upon your own business enclose a stamp for the answer. Letters of condolence should be brief and void of cant. Grief brooks nothing perfunctory.

25. If you are made a present politely acknowledge it, but do not be so profuse of thanks as to seem sycophantic. Never refuse a gift, if proffered in kindness, to express appreciation. Make no parade of your presents, lest you savor of egotism, or are suspected of candidating for more. Never display gifts with the card of their donors attached.

26. Should you call upon persons at hotels, write your name legibly on a card and hand it to the clerk

to send to the guest. Never call at a guest's room until invited.

27. A preacher is not expected to give dinings in return for those to which he has been invited. His office gives him *entre* to the society of the rich, whose profuse hospitality he can not return in kind, unless possessed of a private fortune. When he entertains his friends it should be without affectation of style. While he should be "given to hospitality," it should not, through emulation, be so costly as to tax his means beyond what his salary will bear. Nor should he imitate "the vain pomp and glory of the world," in providing "gold and costly apparel" for his family. Their standing in society rests on a different basis from that afforded by wealth. Even if it could be furnished, they will make a better appearance in simple attire, and escape a censure certain to be invited, if not justified, by extravagent dressing.

28. Should his income justify equipage it should not be showy, bear arms, nor be mounted by liveried flunkeys. He should never speed horses. The layman will never forgive his pastor for passing him on the road with a "speeder." He should never get the reputation of a being jockey. In some localities prejudice against a clergyman's use of a bicycle does not exist, and he may find recreation and save time by riding the steed of steel. His use, or disuse of it should be determined by the sentiment prevalent in his locality. He should never ride one in the streets of a city, and would not if he could hear the criticism on the curb-stone as he spins by.

29. Should a minister be called to a wedding where dancing is indulged, he should make no criticism, but when it begins he may retire, without giving offense. Generally, he had better politely withdraw, and as he can not engage in it he ought not to be expected to remain, after *that* is the order of enjoyment.

30. Never offer to turn the leaves of a score when unable to read notes rapidly. Escort a lady to the piano if no one else offers his services.

31. If attending a pic-nic or lawn party you may relax somewhat your customary dignity and become guide, waiter, or promoter of children's sport.

32. A minister should carefully discriminate as to the amusements in which he indulges. He should never be violent in applauding, nor act as a *claquer* to to induce an *encore*. Never read during a performance. Manifest no displeasure. Never allow yourself to be used as a repeater at the refreshment table to promote the interests of a fair. Do not allow yourself to be dragooned into making purchases exhausting to your purse. Do not drum for any annexes, and especially such as are money-catching cheats.

33. Never loiter about hotels, or presuming on your privileged character make an office of its reading room, or usurp its writing tables, and appropriate its stationery.

34. If a frequent visitor to a public library win the favor of its attaches so they will delight to serve you. Never keep others waiting while you chat concerning the contents of a book, with an employee

whose business is to serve them. Be scrupulous in returning books at the prescribed time. Require no rule to be relaxed as a favor to you.

35. If invited to ride make no suggestion as to taking others of the family. Never take children to a dining unless they are included in the invitation. If strangers call on you, never permit your children, during their visit, in the drawing room. Instruct children and servants how to receive visitors at the door. Never permit your children to visit on the invitation of other children.

36. Never use a professional card when making social visits. It is not in good taste to have titles attached to your name on a visiting card—pastoral, or social. A pastoral card may carry a roster of your Church services. An engraved card is *en regle*. Never present a card containing your photograph.

37. In returning a book accompany it with your card. When visiting never ask for the loan of a book.

38. Should you write to one who has injured your feelings, let your letter contain no sting.

39. It is not proper to allude to a present you have made, a favor you have extended, or anything that seems to magnify your generosity or goodness.

40. Never, in company, address your wife by any endearing name. Speak to and of her as Mrs. ——. Never ask a person what caused any deformity, or scar, or allude to any infirmity of sense, or any mortifying affair in a family history.

41. Should you perpetrate any wit let others do the laughing. Content yourself with a smile, or

heighten the effect by a look of unusual gravity, as if marveling at the cause of amusement.

42. Only the rudest of boors will speak unkindly to inferiors.

43. Avoid all eccentricities. Dispel all moods of abstraction. Absent-mindedness is oftener taken for the absence of mind than for mental introspection. All pedantry is despicable. To introduce a topic confounding to the company you are in, is as rude as it would be to strike a wanton blow with your hand. Practical jesting is never genteel.

44. At a social gathering never propose prayers. If asked to conduct devotions do so promptly. Do not ask for a Bible, or sing, unless requested. Indulge in no flattery of your host or hostess, and avoid details that include the mention directly, or obliquely of individuals.

45. Mature ministers who have been much in society must recollect that this manual is intended mainly to benefit young men, many of whom have had but few opportunities to observe good manners, or to study the social graces as prescribed by the usages of the best bred people. Young men just introduced to the social world should make their eyes and ears their teachers. Let them closely see and hear what others, born and brought up in genteel circles, say and do. And while the adage is true, as it applies to most persons, "It is better to live alone than in low company," the minister must be much among people to whom conventional etiquette is a hidden art, whose speech and manners have taken

color from unavoidable associations and environment. He should bear down to them the gentleness learned in the higher circles, and yield the lowly object-lessons to be studied by observing his deportment. But pedantry of manners is as reprehensible as of learning. Politeness is the desire to please. Its supreme maxim and measure is wrapped up in the Golden Rule: "Do unto others as you would others should do unto you." This principle, enthroned in the heart, may be trusted when rules are forgotten, or have never been learned. Says the Prince of Gentlemen, Chesterfield, "The scholar without good breeding is a pedant; the philosopher, a cynic; the soldier, a brute; and every man disagreeable.

When Garowski, the noble Pole, employed himself as a day laborer, rather than be a pensioner on the bounty of others, and was chided with the suggestion of degradation incident to his lowly toil, he replied: "I can not be degraded, *I am Garowski.*" A consciousness of self-respect incident to high thoughts, and generous feelings, lifted him from the gravel-pit, and seated him among the princes of the palace. It is as Shakespeare says:

> "To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

"Let the mind be in you that was in Christ," and you can not but be polite, for "as a man thinketh in his heart, so is he." "Bear ye one another's burdens;" "Be kindly affectioned one to another with brotherly love, in honor preferring one another;"

"The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; . . . . beareth all things, believeth all things, hopeth all things, endureth all things,"—these are basal to all that is sweet and sweetening in human life. The man in whose spirit they have entered is made, the angels keep him company, and the good of earth covet his companionship. As the coal-measures are buried sunshine, so these old words of the Christ-taught treasure the light and warmth that brighten and bless the world. No effort to please will be successful if the spirit is not full of the desire to lighten the load others carry, to fan into flame the sparks of good that smolder in the ashes of evil, to soften the sorrows that sadden souls, to hold up the heart bowed down by weight of woe, and to smooth the asperities that roughen the road to the grave.

In vain, young Brother, will you con this book, unless the milk of human kindness mingles with your blood. Selfishness is a dry-rot at the roots of being, while a benignant nature keeps life active at its sources, and makes the years, as they go by, add frond upon frond, as the palm-tree flourishes and puts on its greenest crown, when old age passes its ripened fruit into the bins of bliss.

You have been called to a "Mission of Mercy." "Faith working by love" will win many a jewel

for your crown. Besought "by the gentleness of Christ," let Christian gentleness be the law of your life. Show your love to God by loving your fellowmen, and when the Recording Angel comes "with great wakening light," he will show "the names whom love of God hath blest," and in his "book of gold" your name will shine among the immortals, high on the eternal bead-roll of fame above those who sought selfish ends and gained the scepter of time, to lose the crown of glory, the lustre of whose gems will never dim.

The task is ended. If this little Manual of Manners shall help any to be "a workman that needeth not to be ashamed . . . thoroughly furnished to every good word and work," the author will feel that the most privatory year of his life, laying the heaviest tax on his gentleness and grace, has been transfigured into a triumph, the measure of whose merit consisted only in a Christ-given power "to suffer and be strong."

APPENDIX.

PULPIT ORATORY.

Taking the judgment of the Rev. James M. Buckley, D. D., the comprehensive notes of the Rev. John Wesley on sacred oratory, are inserted. Dr. Buckley is no mean pulpit orator himself and is an inimitable debater and platform speaker. He says:

"It has long been our judgment that this production is the best single article extant upon oratory and elocution. To it we owe more than to any other composition upon the same subject. By close attention to it we believe that any person of ordinary sense, and possessing the common speaking organs and mental and moral faculties of human nature, can learn to become a good speaker, and that the best 'natural orators' may be greatly improved by it. So highly do we value it as to have committed it to memory, and for a considerable period we were in the habit of criticising every address which we heard, and every one which we delivered, by its principles. So far as we are able to judge, it does not contain a single error or omit one important truth, and will be peculiarly valuable to the young men of the Church."

DIRECTIONS CONCERNING PRONUNCIATION AND GESTURE.

SECTION I.—HOW WE MAY SPEAK SO AS TO BE HEARD WITHOUT DIFFICULTY AND WITH PLEASURE.

1. Before we enter upon particular rules I would advise all who can, (1) To study the art of speaking betimes, and to practice it as often as possible before they have contracted any of the common imperfections or vices of speaking; for these may easily be avoided at first, but when they are once learned it is extremely difficult to unlearn them. I advise all young persons, (2) To be governed in speaking, as in all other things, by reason rather than example, and therefore, to have an especial care whom they imitate therein; and to imitate only what is right in their manner of speaking, not their blemishes and imperfections.

2. The first business of a speaker is so to speak that he may be heard and understood with ease. In order to this it is a great advantage to have a clear, strong voice; such, at least, as will fill the place where you speak, so as to be heard by every person in it. To strengthen a weak voice, read or speak something aloud for at least half an hour every morning; but take care not to strain your voice at first; begin low, and raise it by degrees to the height.

3. If you are apt to falter in your speech, read something in private daily, and pronounce every word and syllable so distinctly that they may all have their full sound and proportion. If you are apt to

stammer at such and such particular expressions, take particular care, first, to pronounce them plainly. When you are once able to do this you may learn to pronounce them more fluently at your leisure.

The chief faults of speaking are:

(1) The speaking too loud. This is disagreeable to the hearers, as well as inconvenient to the speaker. For they must impute it either to ignorance or affectation, which is never so inexcusable as in preaching.

Every man's voice should, indeed, fill the place where he speaks; but if it exceeds its natural key, it will be neither sweet nor soft nor agreeable, were it only on this account, that he cannot then give every word its proper and distinguished sound.

(2) The speaking too low. This is, of the two, more disagreeable than the former. Take care, therefore, to keep between the extremes; to preserve the key, the command of your voice; and to adapt the loudness of it to the place where you are, or the number of persons to whom you speak.

In order to this consider whether your voice be naturally loud or low; and if it incline to either extreme correct this first in your ordinary conversation. If it be too low, converse with those that are deaf; if too loud, with those who speak softly.

(3) The speaking in a thick cluttering manner. Some persons mumble or swallow some words or syllables, and do not utter the rest articulately or distinctly. This is sometimes owing to a natural defect, sometimes to a sudden flutter of spirits, but oftener to a bad habit.

To cure this accustom yourself, both in conversation and reading, to pronounce every word distinctly. Observe how full a sound some give to every word, and labor to imitate them. If no other way avail, do as Demosthenes did, who cured himself of this natural defect by repeating orations every day with pebbles in his mouth.

(4) The speaking too fast. This is a common fault; but not a little one; particularly when we speak of the things of God. It may be cured by habituating yourself to attend to the weight, sense and propriety of every word you speak.

(5) The speaking too slow is not a common fault, and when we are once warned of it, it may be easily avoided.

(6) The speaking with an irregular, desultory, and uneven voice, raised or depressed unnaturally or unseasonably. To cure this, you should take care not to begin your periods either too high or too low; for that would necessarily lead you to an unnatural and improper variation of the voice. And remember never either to raise or sink your voice without a particular reason, arising either from the length of the period or the sense or spirit of what you speak.

(7) But the greatest and most common fault of all is the speaking with a tone; some have a womanish, squeaking tone; some a singing or canting one; some a high, swelling, theatrical tone, laying too much emphasis on every sentence; some have an awful, solemn tone; others an odd, whimsical, whining one, not to be expressed in words.

To avoid all kinds of unnatural tones the only rule is this: Endeavor to speak in public as you do in common conversation. Attend to your subject, and deliver it in the same manner as if you were talking of it to a friend. This, if carefully observed, will correct both this and almost all the other faults of a bad pronunciation.

For a good pronunciation is nothing but a natural, easy, and graceful variation of the voice, suitable to the nature and importance of the sentiments we deliver.

4. If you would be heard with pleasure, in order to make the deeper impression on your hearers, first, study to render your voice as soft and sweet as possible: and the more if it be naturally harsh, hoarse, or obstreperous; which may be cured by constant exercise. By carefully using this every morning you may in a short time wear off these defects, and contract such a smooth and tuneful delivery as will recommend whatever you speak.

5. Secondly, labor to avoid the odious custom of coughing and spitting while you are speaking. And if at some times you cannot wholly avoid it, yet take care you do not stop in the middle of a sentence, but only at such times as will least interrupt the sense of what you are delivering.

6. Above all take care, thirdly, to vary your voice, according to the matter on which you speak. Nothing more grates the ear than a voice still in the same key. And yet nothing is more common: although this monotony is not only unpleasant to the ear, but destroys the effect of what is spoken.

8. The best way to learn how to vary the voice is to observe common discourse. Take notice how you speak yourself in ordinary conversation and how others speak on various occasions. After the very same manner you are to vary your voice in public, allowing for the largeness of the place and the distance of the hearers.

Section II.—General Rules for the Variation of the Voice.

1. The voice may be varied three ways: First, as to height or lowness: secondly, as to vehemence or softness: thirdly, as to swiftness or slowness.

And, (1) As to height, a medium between the extremes is carefully to be observed. You must neither strain your voice, by raising it always to the highest note it can reach, nor sink it always to the lowest note, which would be to murmur rather than to speak.

(2) As to vehemence, have a care how you force your voice to the last extremity. You cannot hold this long without danger of its cracking and failing you on a sudden. Nor yet ought you to speak in too faint and remiss a manner, which destroys all the force and energy of what is spoken.

(3) As to swiftness, you ought to moderate the voice so as to avoid all precipitation; otherwise you give the hearers no time to think, and so are not likely either to convince or to persuade them. Yet neither should you speak slower than men generally do in common conversation. It is a fault to draw out

your words too slow or to make needless breaks or pauses. Nay, to drawl is (of the two) worse than to hurry. The speech ought not to drop, but to flow along. But then it ought to flow like a gliding stream, not as a rapid torrent.

2. Yet let it be observed that the medium I recommend does not consist in an indivisable point. It admits of a considerable latitude. As to the height or lowness of the voice, there are five or six notes whereby it may be varied between the highest and the lowest; so here is abundant room for variation without falling into either extreme. There is also sufficient room between the extremes of violence and of softness to pronounce either more vehemently or more mildly, as different subjects may require. And as to swiftness or slowness, though you avoid both extremes, you may nevertheless speak faster or slower, and that several degrees, as best answers the subject and passions of your discourse.

3. But it should likewise be observed that the voice ought not to be varied too hastily in any of these respects; but the difference is to be made by degrees, and almost insensibly; too sudden a change being unnatural and affected, and consequently disagreeable to the hearers.

Section III.—Particular Rules for Varying the Voice.

1. If you speak of natural things, merely to make the hearers understand them, there needs only a clear and distinct voice. But if you would display the

wisdom and power of God therein, do it with a stronger and more solemn accent.

2. The good and honorable actions of men should be described with a full and lofty accent; wicked and infamous actions with a strong and earnest voice, and such a tone as expresses horror and detestation.

3. In congratulating the happy events of life we speak with a lively and cheerful accent; in relating misfortunes (as in funeral orations,) with a slow and mournful one.

4. The voice should also be varied according to the greatness or importance of the subject; it being absurd either to speak in a lofty manner where the subject is of little concern, or to speak of great and important affairs with a low, unconcerned, and familiar voice.

5. On all occasions let the thing you are to speak be deeply imprinted on your own heart; and when you are sensibly touched yourself you will easily touch others, by adjusting your voice to every passion which you feel.

6. Love is shown by a soft, smooth, and melting voice; hate by a sharp and sullen one; joy by a full and flowing one; grief by a dull, languishing tone, sometimes interrupted by a sigh or groan; fear is expressed by a trembling and hesitating voice; boldness by speaking loud and strong; anger is shown by a sharp and impetuous tone, taking the breath often and speaking short; compassion requires a soft and submissive voice.

7. After the expression of any violent passion you should gradually lower your voice again. Readiness

in varying it on all kinds of subjects, as well as passions, is best acquired by frequently reading or repeating aloud either dialogues, select plays, or such discourses as come nearest to the dramatic style.

8. You should begin a discourse low, both as it expresses modesty and as it is best for your voice and strength; and yet so as to be heard by all that are present. You may afterward rise as the matter shall require. The audience likewise, being calm and unmoved at first, are best suited by a cool and dispassionate address.

9. Yet this rule admits of some exceptions; for on some extraordinary occasions you may begin a discourse abruptly and passionately, and consequently with a warm and passionate accent.

10. You may speak a little louder in laying down what you design to prove, and explaining it to your hearers. But you need not speak with any warmth or emotion yet; it is enough if you speak articulately and distinctly.

11. When you prove your point, and refute your adversary's objections, there is need of more earnestness and exertion of voice. And here chiefly it is that you are to vary your voice, according to the rules above recited.

12. A little pause may then precede the conclusion, in which you may gradually rise to the utmost strength of pronunciation; and finish all with a lively, cheerful voice expressing joy and satisfaction.

13. An exclamation requires a loud and strong voice; and so does an oath or strong asseveration;

as, "O the depth of the riches both of the wisdom and knowledge of God!" "I call God to record upon my soul!"

14. In a prosopopœia the voice should be varied according to the character of the persons introduced; in an apostrophe, according to the circumstances of the person or thing to which you address your speech; which, if directed either to God, or to inanimate things ought to be louder than usual.

15. In reciting and answering objections the voice should be varied as if two persons were speaking. And so in dialogues, or whenever several persons are introduced, as disputing or talking together.

16. In a climax the voice must be gradually raised to answer every step of the figure. In an aposiopesis the voice, which was raised to introduce it, must be lowered considerably. In an antithesis the points are to be distinguished, and the former to be pronounced with a stronger tone than the latter; but in an anadiplosis the word repeated is pronounced the second time louder and stronger than the first.

17. Take care never to make a pause in the middle of a word or sentence; but only where there is such a pause in the sense as requires, or at least allows, of it. You may make a short pause after every period, and begin the next generally a little lower than you concluded the last; but on some occasions a little higher, which the nature of the subject will easily determine.

18. I would likewise advise every speaker to observe those who speak well, that he may not pro-

nounce any word in an improper manner; and in case of doubt let him not be ashamed to ask how such a word is to be pronounced; as neither to desire others that they would inform him whenever they hear him pronounce any word improperly.

19. Lastly. Take care not to sink your voice too much at the conclusion of a period; but pronounce the very last words loud and distinct, especially if they have but a weak and dull sound of themselves.

Section IV.—Of Gesture.

1. That this silent language of your face and hands may move the affections of those that see and hear you it must be well adjusted to the subject, as well as to the passion, which you desire either to express or to excite. It must likewise be free from all affectation, and such as appears to be the mere natural result, both of the things you speak and of the affection that moves you to speak them. And the whole is so to be managed that there may be nothing in all the dispositions and motions of your body to offend the eyes of the spectators.

2. But it is more difficult to find out the faults of your own gesture than those of your pronunciation. For a man may hear his own voice, but he cannot see his own face; neither can he observe the several motions of his own body; at least but imperfectly. To remedy this you may use a large looking-glass, as Demosthenes did, and thereby observe and learn to avoid every disagreeable or unhandsome gesture.

3. There is but one way better than this, which is to have some excellent pattern as often as may be

before your eyes; and to desire some skillful and faithful friend to observe all your motions, and inform you which are proper and which are not.

4. As to the motion of the body, it ought not to change its place or posture every moment; neither on the other hand, to stand like a stock, in one fixed and immovable posture; but to move in a natural and graceful manner, as various circumstances may require.

5. The head ought not to be held up too high, nor clownishly thrust forward; neither to be cast down, and hang, as it were, on the breast; nor to lean always on one or the other side; but to be kept modestly and decently upright in its natural state and position. Farther, it ought neither to be kept immovable, as a statue, nor to be continually moving or throwing itself about. To avoid both extremes it should be turned gently, as occasion is, sometimes one way, and sometimes the other; and at other times remain looking straight forward to the middle of the auditory. Add to this that it ought always to be turned on the same side with the hands and body; only in refusing a thing, for this we do with the right hand, turning the head at the same time to the left.

6. But it is the face which gives the greatest life to action; of this, therefore, you must take the greatest care, that nothing may appear disagreeable in it, since it is continually in the view of all but yourself. And there is nothing can prevent this but the looking-glass, or a friend who will deal faithfully with you. You should adapt all its movements to the

subject you treat of, the passions you would raise, and the person to whom you speak. Let love or joy spread a cheerfulness over your face; hatred, sorrow or fear a gloominess. Look with gravity and authority on your inferiors; on your superiors with boldness mixed with respect.

7. You should always be casting your eyes upon some or other of your auditors, and moving them from one side to the other with an air of affection and regard; looking them decently in the face, one after another, as we do in familiar conversation. Your aspect should always be pleasant and your looks direct, neither severe nor askew; unless you design to express contempt or scorn, which may require that particular aspect.

8. If you speak of heaven or things above, lift your eyes; if of things beneath, cast them down; and so if you speak of things of disgrace; but raise them in calling God to witness, or speaking of things wherein you glory.

9. The mouth must never be turned awry; neither must you bite or lick your lips, or shrug your shoulders, or lean upon your elbow; all which give just offense to the spectators.

10. We make use of the hand a thousand different ways; only very little at the beginning of a discourse. Concerning this you may observe the rules following: (1) Never clap your hands nor thump the pulpit. (2) Use the right hand most, and when you use the left let it be only to accompany the other. (3) The right hand may be gently applied to the breast when

you speak of your own faculties, heart or conscience. (4) You must begin your action with your speech, and end it when you make an end of speaking. (5) The hands should seldom be lifted higher than the eyes, nor let down lower than the breast. (6) Your eyes should always have your hands in view, so that they you speak to may see your eyes, your mouth, and your hands, all moving in concert with each other and expressing the same thing. (7) Seldom stretch out your arms sideways more than half a foot from the trunk of your body. (8) Your hands are not to be in perpetual motion; this the ancients called the babbling of the hands.

11. There are many other things relating to action, us well as utterance, which can not easily be expressed in writing. These you must learn by practice, by hearing a good speaker, and speaking often before him.

12. But remember while you are actually speaking you must not be studying any other motions, but use those that naturally arise from the subject of your discourse, from the place where you speak, and the characters of the persons whom you address.

13. I would advise you, lastly, to observe these rules, as far as things permit, even in your common conversation, till you have got a perfect habit of observing them, so that they are, as it were, natural to you. And whenever you hear an eminent speaker, observe with the utmost attention what conformity there is between his action and utterance and these rules. You may afterward imitate him at home

till you have made his graces your own. And when once, by such assistances as these, you have acquired a good habit of speaking, you will no more need any tedious reflections upon this art, but will speak as easily as gracefully.

The young speaker will find "Ware's Hints on Extemporaneous Speaking," very suggestive.

RITUAL.

SCRIPTURAL SELECTIONS.

THE SICK ROOM—CHRISTIAN.

The Lord is my Light and my Salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Ps. xxvii: 1.

* * In the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me upon a Rock. Ps. xxvii: 5.

* * My grace is sufficient for thee. 2 Cor. xii: 9.

* * I love the Lord, because He hath heard my voice and my supplications. I was brought low, and He helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord in the presence of all His people. Ps. cxvi: 1, 6, 7, 12, 13, 14.

* * The Lord is my Shepherd: I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of Righteous-

ness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. * * Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever. Ps. xxiii: 1-4, 6.

ENCOURAGEMENT FOR THE PENITENT.

Come unto me all ye that labor and are heavy laden, and I will give you rest. Matt. xi: 28.

Look unto me, and be ye saved; for I am God and there is none else. Is. xiv: 22.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Prov. xxviii: 13.

The Spirit and the bride say, Come! And whosoever will, let him take of the water of life freely. Rev. xxii: 17.

Him that cometh to me I will in no wise cast out. John vi: 37.

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Rom. viii: 32.

For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. John iii: 17.

Believe on the Lord Jesus Christ and thou shalt be saved. Acts xvi: 31.

FUNERAL OF A CHRISTIAN.

SUITABLE SCRIPTURES.

Mark the perfect man, and behold the upright; for the end of that man is peace. Ps. xxxvii: 37.

Precious in the sight of the Lord is the death of His saints. Ps. cxvi: 15.

Is not there an appointed time to man upon the earth? Job vii: 1.

Whosoever liveth and believeth in me shall never die. John xi: 26.

We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2 Cor. v: 1.

And God shall wipe away all tears from their eyes: And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away. Rev. xxi: 4.

Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them. Rev. xiv: 13.

Let me die the death of the righteous, and let my last end be like his! Num. xxiii: 10.

FUNERAL OF AN UNCONVERTED PERSON.

When a few years are come, then shall I go the way whence I shall not return. Job xvi: 22.

For I know that thou wilt bring me to death, and the house appointed for all living. Job xxx: 23.

For dust thou art and unto dust shalt thou return. Gen. iii: 19.

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Ecc. xii: 7.

The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Ps. xc: 10.

Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh. Matt. xxv: 13.

Prepare to meet thy God. Amos iv: 12.

For we must all appear before the judgment seat of Christ. 2 Cor. v: 10.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Ecc. ix: 10.

Let your loins be girded about, and your lights burning. Luke xii: 35.

Blessed are those servants whom the Lord when He cometh shall find watching. Luke xii: 37.

FUNERAL OF A CHILD.

David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth; but he would not, neither did he eat bread with them.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice, how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshiped; then he came to his own house, and when he required, they set bread before him and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. 2 Sam. xii: 16-22.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the king-

dom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. Matt. xviii: 1-6, 10.

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. Mark x: 13.

But when Jesus saw it He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Mark x: 14.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. Mark x: 15

And he took them up in His arms, put His hands upon them, and blessed them. Mark x: 16.

He shall gather the lambs with His arm, and carry them in His bosom. Isa. xl: 77.

"Our children who die young are like the lambs which Alpine shepherds carry in their bosom to higher, greener pastures, that the flocks may follow."

JEAN PAUL RICHTER.

"To heaven above he has gone to prepare
For all who are washed and forgiven;
And many dear children are gathering there,
'For of such is the kingdom of heaven.'"

JEMIMA LUKE.

ORDER FOR THE BURIAL OF THE DEAD.

The minister, going before the corpse, shall say:

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth, and believeth in me, shall never die. John xi: 25, 26.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord hath taken away: blessed be the name of the Lord. 1 Tim. vi: 7; Job i: 21.

At the grave, when the corpse is laid in the earth, the minister shall say:

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts;

shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Savior, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then, while the earth shall be cast upon the body by some standing by, the minister shall say :

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of the world the soul of the departed, we therefore commit his [her] body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed and made like unto His own glorious body, according to the mighty working whereby He is able to subdue all things unto Himself.

Then shall be said :

I heard a voice from heaven saying unto me, Write, From henceforth blessed are the dead who die in the Lord: Even so, saith the Spirit; for they rest from their labors.

Then shall the minister say :

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the minister may offer this prayer:

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life: in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth shall not die eternally: We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in Him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which Thy well beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. *Amen.*

ETIQUETTE.

1. A minister should not officiate at a funeral in a former charge, except on the request of the incumbent Pastor or when the church is without a Pastor.

2. Be punctual. Do not add to grief anxiety over your procrastination.

3. Be brief. Create no suspense when a train is to be taken, or an hour has been appointed for the burial and friends have gathered at the grave.

4. Know what you will do and arrange the service beforehand, that there may be no painful pauses.

5. Improve the occasion for the benefit of the living—admonition and comfort.

6. Avoid fulsome eulogy or remarks that may wound the bereaved.

7. Indulge in no oratory or loud declamation, or viloent gestures.

8. Respect the *sensibilities* of the bereaved, and make no effort to excite demonstration on the part of the susceptible.

9. Be subdued in manner, tender in tone, sympathetic in conduct, but control your own feelings.

10. "Judge not that ye be not judged." Bestow no unmerited eulogy, but shun criticism on the conduct and character of the deceased if they have been faulty.

11. In the case of the impenitent adapt the service by omitting these expressions in the liturgy framed for believers. End the committal of the body with "dust to dust," and omit "I heard a voice, etc.," and the prayer following. The "collect" may be used. See Chapter on funerals, page 79.

11. As frequently, there is but little time for preparation, a valuable guide will be found in "Memorial Tributes" by J. Sanderson, D. D. Published by E. B. Treat, New York.

COMFORT FOR THE BEREAVED.

In a day or two after the funeral, call at the house of mourning, and if opportunity offers read the Scriptures annexed and make a brief, tender, consoling prayer.

SUITABLE SCRIPTURES.

JOHN 14.—Let not your heart be troubled: ye believe in God, believe also in me. In my Father's

house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in me? the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments; and I will pray the Father, and He shall give you

another Comforter that He may abide with you forever; even the Spirit of truth, whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

PSALM 27: 1–5.—The Lord is my light and my salvation; whom shall I fear? the Lord is the

strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me upon a rock.

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